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ABSTRACT

This unit contains 17 class activities which can be used with intermediate and secondary level students to teach them about perception. Perceptions play an important role in an individual's understanding of, and behavior toward, people from other cultures. In the unit students are asked to better understand what their perceptions of Arabs are, where these perceptions come from, and how these perceptions influence their attitudes and behavior toward others. The unit is not intended to provide an historical or cultural background of either Arab peoples or of their role in the Middle East Conflict. Its focus is on student images of the Arabs, on how stereotypes function in human thinking, and on how we can consciously control what we know and believe about other cultures. The materials can be easily adapted for units on the Navaho, Mexicans, Blacks, Chinese, and other minorities. The activities involve students in compiling surveys, analyzing songs for stereotypes, expressing attitudes about situations involving the Arabs using a rating scale, going on a scavenger hunt to find as much information as they can about the Arabs, and examining textbook data about Arabs. For each activity a brief introduction, the objectives, indication of classroom time needed, teaching procedures, and evaluation methods are provided. All student handouts are included in the document. A bibliography of student and teacher resource materials on Arabs is also included. (Author/RM)

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TEACHING ABOUT PERCEPTION: THE ARABS

By GEORGE G. OTERO

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UNIVERSITY OF DENVER

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TEACHING ABOUT PERCEPTION: THE ARABS

by

George G. Otero, Ed.D.

Center for Teaching International Relations

Revised Edition

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This volume contains all teacher instructions and most student materials necessary for classroom use.

This experiemental unit is being sold at cost for purposes of evaluation.

TABLE OF CONTENTS

Preface	i
Introduction	iii
INTRODUCTORY ACTIVITY: STEREOTYPES or "YOU KIDS ARE ALL ALIKE"	ix
ACTIVITY # 1: WHAT DO YOU THINK OF THE ARABS?	1
ACTIVITY # 2: "AHAB THE ARAB"	3
ACTIVITY # 3: HO HUM, INTERESTING FACT, THAT'S A PROBLEM	5
ACTIVITY # 4: WE WOULD LIKE YOU TO KNOW	8
ACTIVITY # 5: SOURCES	10
ACTIVITY # 6: THE SCAVENGER HUNT	12
ACTIVITY # 7: THE MATCH GAME	15
ACTIVITY # 8: TESTING OUR IMAGES	18
ACTIVITY # 9: PROVE IT	20
ACTIVITY #10: STRANGE AND FAMILIAR	21
ACTIVITY #11: TO TELL THE TRUTH	24
ACTIVITY #12: MAKING AND COMPARING MAPS	27
ACTIVITY #13: EXAMINING TEXTBOOK DATA ABOUT ARABS	29
ACTIVITY #14: DO WORDS SPEAK LOUDER THAN ACTIONS?	32
ACTIVITY #15: INTERVIEW WITH AN ARAB	34
ACTIVITY #16: PROTEST POSTERS	37
ACTIVITY #17: HAVE MY VIEWS CHANGED?	39
APPENDIX: ADDITIONAL RESOURCES	43
HANDOUT: Introductory Activity	60
STUDENT HANDOUTS	66 - 91
Evaluation of Unit	92

Basically, this is a unit about perception. Perceptions play an important role in an individual's understanding of and behavior toward people from other cultures. In this unit students are asked to better understand what their perceptions of Arabs are, where these perceptions come from, and how these perceptions influence their attitudes and behavior towards others. It is not intended to provide an historical or cultural background of either Arab peoples or of their role in the Middle East Conflict. Its focus is on student images of the Arabs, on how stereotypes function in human thinking, and on how we can consciously control what we know and believe about other cultures.

Why then were students' views of Arabs chosen as the content for this unit? As presented in many school materials and in the media, Arab peoples are depicted as having certain common attributes which students often use to formulate stereotypes. Nomadic life is often overemphasized. The desert is implied to be the only place Arabs live. Arabs are commonly seen as living bedouin lives in tents and as sitting on billions of barrels of oil.

When any group is stereotyped to this degree it is a worthwhile activity for students to examine these perceptions. Moreover, it is important for students to identify the sources of their perceptions and to check their validity with facts and with diverse data. This process helps break down the dysfunctional aspects of stereotypes.

The process of examining and verifying images of others is transferable to cultural groups other than the Arabs; hence this unit serves as a model for examining perceptions of other cultures.

Many people have been instrumental in the development of this unit. Both Gary Smith and Andrew Smith, of the Center for Teaching International Relations, suggested activity formats and made helpful evaluations of the unit.

Dr. James Eckenrod from San Francisco State University took time to make suggestions about the unit regarding the compatibility of the lessons to the cognitive learning styles of middle school children. Samir Jarrar, Ph.D. candidate at Florida State University, made many suggestions related to the portrayal of Arabs.

Ruth Roded was very helpful to me in compiling the bibliography, generously sharing the resources of her vast personal library on the Middle East.

Dr. Alida Stein from the University of Northern Colorado took time to make suggestions about developing curriculum as related to this particular unit.

I would like to thank the many metropolitan Denver teachers who tested many of these activities with their students, providing important feedback on how these materials work with kids.

Many of the teachers' and consultants' suggestions have been incorporated into this volume. Yet, as always, the responsibility for the approach and content rest solely with the author.

George G. Otero, Ed.D.

University of Denver
January 1977

Reality happens to be, like a landscape possessed of an infinite number of perspectives, all equally veracious and authentic. The sole false perspective is that which claims to be the only one.

Jose Ortega y Gasset

A man is free only if he can choose. He can choose only if he knows enough to compare.

Eric Fromm

The Role of Perception in Cultural Studies

In many classrooms students are exposed to information about different peoples and cultures. Confronted with names, dates, places, and customs that are different, the students' views of that group focus on those differences. When asked about the Arabs, for example, students' views often consist of a strangely dressed man riding a camel to his many wives living in tents on the desert. Such an image of the Arabs is common, in spite of information to the contrary, because little attention is given to how we form our views of others.

Why isn't it enough to simply present information about another culture to students in the classroom? Why should attention be given to how students' views of others come about? The answers lie in the relationships between facts and our perceptions. We organize information into our viewpoints based on our values and attitudes, and these values and attitudes are primarily the result of an individual's past experiences. Therefore, a student's views of another culture are based on selected, often false, information. In fact, when a person

has formed an image of another culture, and others in his group share these views, there is a strong tendency for that person to simply disregard any information that is inconsistent with those views. Given "new" information about the Arabs, a person will selectively incorporate only that data perceived as personally reinforcing. If students personally believe it is important to broaden their views of the Arabs, they are more likely to do so than if they are simply exposed to more and more information.

Our attitudes toward others are reflected in our perceptions of others. We can better understand our attitudes by studying our perceptions -- where they come from, how they are formed, and how they change. Students should be exposed to diverse and accurate data about other cultures, but in the context of how the student selects and incorporates this data into his views.

The Arabs were selected because of the need for diverse and accurate data about that group within secondary curriculum materials. Textbooks currently in use present information about the Arabs that increases the likelihood that students will formulate stereotyped images. The nomadic element of the Arab society is the most overemphasized. Not a single textbook examined by the author failed to mention the camels, the desert and the Bedouin, even though the Bedouin element today represents less than six percent of the total population. The Bedouin, indeed, is a vanishing species and so is his camel.

Students can better understand how they view others by examining their perceptions of the Arabs. People need to recognize those factors that are the basis of our views. Many people perceive

the Arabs only in the context of increased gas prices and international conflict in the Middle East. Many students' views are based on stories gleaned from parents and the media. Students are constantly exposed to information about the Arabs through the evening news and local newspapers. Yet seldom, if ever, are students asked to systematically identify and examine their perceptions of the Arabs.

This unit provides students with the opportunity to identify and evaluate their own perceptions of the Arabs. By completing the activities, students will better understand what their specific perceptions are and the sources of those images. They will have tested their images about Arabs with factual information. They will have collected both new sources as well as new information about the Arabs. They will be exposed to diverse data about the Arabs, and will have practice in gathering and evaluating such data, and they will be able to document any changes in their perceptions of the Arabs, recognizing that these new views are tentative and subject to the same process over and over again.

Objectives

Because the unit goal focuses on students and their views of others, the objectives are based on getting the students to ask and answer questions about the Arabs that relate to their own personal perceptions.

1. What are my perceptions of the Arabs?
2. Where did my perceptions of the Arabs come from?
3. How reliable and accurate are my views of the Arabs?

4. Why are my views of the Arabs sometimes different from the views of others in my class?

5. Do I need and/or want to know more about the Arabs?

6. How do my images of Arabs change?

Unit Format

The activities are organized into three sections. Each section is important in meeting the goal of the unit and should be presented in sequential order. Section 1 (Activities #1-#4) allows students to identify and discuss their perceptions of the Arabs. Section 2 Activities #5-#16) provides many varied activities that the teacher can use to help students examine their perceptions of the Arabs from different contexts. Many of these activities ask students to compare their views with those of others, including Arabs; some ask students to compare data from different sources; and some activities provide diverse data for students to use in evaluating their perceptions. Section 3 (Activity #17) is the evaluation section. Students should reexamine their responses in the first four activities in light of their experiences in the activities of Section 2.

Choosing Activities

In deciding which activities to use, especially those in Section 1 and Section 2, the following criteria should be considered.

1. The amount of time you have or want to spend on this topic.

   For young people ages 11-13, any unit requiring more than two weeks can be too long. The goal is to identify student perceptions of the Arabs and then choose activities that will help students examine those perceptions. Remember, a couple of the activities take 3 or 4 class periods.

2. Materials from each of the three sections should be used.

   Section 1 activities help students identify their perceptions; you need only to use one of these activities if that is sufficent to bring out the students present perceptions of the Arabs. I would suggest using "Ahab the Arab" because it is not just a writing activity. Section 2 helps students examine their perceptions; you should choose those activites that will help students examine those images they identified in the first section. Section 3 helps students evaluate their images; you should do all of this section so that students can document any changes in their perceptions of the Arabs.

3. In order to look at their personal perceptions, students should be actively involved in the activities.

   The age of students, classroom climate, ability and time of day are all factors that affect a student's involvement. That is why a wide variety of activities are included so that you can select those that will involve as many students as possible.

4. The Availability of materials about the Arabs.

   The activities you use will depend on your evaluation of the accessibility of information in the school and community. Some activities depend heavily on information provided by you or the students; others don't.

5. Utilize a number of different teaching methods.

   The unit will be more successful if students are involved in different kinds of activities that encourage them to use a number of different skills and develop different abilities. Thse activities utilize small group work, worksheets, community activity, games, individual skill work, group discussion, role playing, and general inquiry methods. Use a number of different methods in the unit.

Teaching Considerations

This is not just a unit on the Arabs. In fact, it is really a unit on perception, with our perceptions of Arabs as the case study. In fact, you can use these activities as skeletal models for the development of a unit on another group. Teachers in the past have adapted these materials for units on the Navajo, Mexicans, Cowboys, Blacks and Chinese.

1. Many students may know very little about the Arabs; therefore many students will be exposed to positive and negative images of Arabs that they had not heard before. This happens all the time, both in and out of school. The intent of this unit is to bring these images to the conscious level and evaluate them, using new and diverse data.

2. We have a tendency to think we know enough about another group after a course or unit. This is summarized in the saying, "a little knowledge is a dangerous thing." Students must continually be encouraged to see this study as a process of looking at others that must continue after the unit is completed. Regardless of how much knowledge or data we have, we should recognize the tentative and subjective nature of our perceptions, and continue to look for new and diverse sources of data about other groups.

3. The content for much of the unit is provided by the students. The goal of the unit is not to provide the teacher and/or class with all the necessary and important data about the Arabs. The activities provide a structure for evaluating the images students hold and the data they collect about the Arabs.

4. The content of many activities can be adapted by the teacher. When choosing activities you might consider those that you can adapt. For example, Activity #3 is developed so that it is relatively easy for you to develop your own statements for class response. You might even use artifacts instead of statements. This is possible for many of the activities.

5. Attention must be given to concepts students are not familiar with. Students will be frustrated if they don't understand what a stereotype is, or what is meant by perception. Although a better understanding will result from simply doing the activities, it is recommended that you consider using the introductory activity before doing the unit.

6. "Looking out is looking in." By learning about our views of Arabs, we are also learning much about ourselves. In fact, we continually compare others' behavior with our own. This look at ourselves is important and is an integral part of many activities.

INTRODUCTORY ACTIVITY

STEREOTYPES or "YOU KIDS ARE ALL ALIKE"

Introduction:

Students need to comprehend what is meant in the unit by the terms "stereotype" and "perception." This activity gives students practice at identifying and understanding stereotypes. A general bibliography on perception and stereotyping is included so that the teacher and some students can read more about the process of perception as it applies to the study of other cultures.

Objectives:

To help students understand the meaning of "stereotype" by completing a worksheet.

To help students identify stereotypes.

Time:

1 to 2 class periods.

Materials:

Copies of STEREOTYPES OR "YOU KIDS ARE ALL ALIKE" (Student Handout, Introductory Activity) for each student.

Procedure:

Step 1: Ask students to complete Part I, dealing with Christmas gifts. Discuss common stereotypes the students feel people have of school kids their age.

Step 2: Have students complete Part II. This will take about 30 minutes.

Step 3: Tell the students they will be examining stereotypes about the Arabs and will be identifying their images of the Arabs. They will further examine their own perceptions, which may include stereotypes.

Hand out Part III and have students complete the exercise.

Evaluation:

Have students complete Part IV to see if they can readily recognize a stereotyped perception of other people and groups.

Further Suggestions:

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CLASSROOM MATERIALS ON PERCEPTION

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ACTIVITY #1

WHAT DO YOU THINK OF THE ARABS?

Introduction:

This activity helps students identify their present views of the Arabs by completing a survey. Once students have compiled the responses to the survey, they can compare their views with those reflected in a record by Ray Stevens (contained in activity #2). There is the possibility that many students will not know much, if anything, about the Arabs. They may even confuse the Arabs with other cultural groups. The purpose of this activity is to make the students' views apparent to them even if they conclude that, at this stage, they know nothing about the Arabs.

Objectives:

Utilizing a semantic differential, students will identify some of their personal perceptions of the Arabs.

Students will compile the class response to the semantic differential in order to determine the most commonly held perceptions of the Arabs among their peers.

Students will indicate a lack of knowledge about the Arabs with statements similar to these: "I don't know much about the Arabs"; "I'm not sure if that's true about the Arabs"; "I don't know if the Arabs really are like that, but I would like to find out."

Time:

One to 1½ class periods.

Allow one-half class period for completion of the semantic differential and compilation of the results. Use the last part of this class period to encourage students to verbalize their ideas about what they know and don't know about the Arabs as a group.

Materials:

Ditto one copy of the semantic differential, Student handout #1, for each student.

Procedure:

Step 1: Hand out a copy of the semantic differential to every student. Tell them that the semantic differential was designed to give them the opportunity to identify some of their views of Arab people. Have the students complete the semantic differential.

Step 2: Compile the results of the semantic differential. This can be done by copying the semantic differential onto an overhead

transparency and then polling individual students by having them raise their hands.

Step 3: Ask if the data indicates whether the class has a positive or negative attitude toward the Arabs. Ask students to share their reasons for making their selection.

Step 4: Use the following questions to identify students' views about the Arabs and their need for more information about the Arabs.

1. Have you ever met an Arab? If not, where did you get your ideas about them?
2. Do these same reasons help explain the class's views of the Arabs?
3. Give specific sources of your information about the Arabs. (Students will mention parents, TV, radio, the newspapers, and general impressions.)
4. Do you want to examine your views of Arabs for accuracy? (Here you can focus on whether or not the students feel they have enough information about the Arabs, and the degree to which students feel satisfied with their ideas and perceptions of the Arabs.)

Evaluation:

You should, as the teacher, be noting mentally the degree to which the students appear uneasy with their views of the Arabs after your discussions. The more uncomfortable they are with their current information about the Arabs, the more they will state that they really don't know much about the Arabs and the more successful and effective the lesson will have been. The next activity is also intended to encourage the students' interest in getting more information about the Arabs than they presently have, while examining common stereotypes about the Arabs held by many persons even today.

Note: This activity is utilized as a post-test of student views in the last activity, HAVE MY VIEWS CHANGED? Please keep these papers for use at that time.

ACTIVITY #2

"AHAB THE ARAB"

Introduction:

Our images of other peoples and groups permeate the media. Television shows, magazines, and movies promote and reinforce stereotypical views of national groups. This activity focuses on a song written and sung by Ray Stevens. This song was popular in the late 1960s on many radio stations. In the lyrics of the song are found many of the commonly held perceptions which people in the United States have had of Arabs. The purpose of this activity is to help students identify and recognize some of these common stereotypical views and then tentatively decide whether these viewpoints are probably true or probably false.

Objectives:

While listening to the record, "Ahab the Arab," students list terms that are used to describe Arabs.

After listing as many images of the Arabs as the students can identify in the record, students will be given the opportunity to voice their own opinion as to the probable truth of these images.

Time:

One class period.

Materials:

Recording of "Ahab the Arab" by Ray Stevens, available from most record stores as a 45 rpm single.

Procedure:

Step 1: Ask the class to listen carefully to the song you are going to play. The song is intended to be corny or funny. While listening to the record the first time, instruct students to pay close attention to the terms and phrases used to describe Ahab the Arab. These terms are representative of the stereotypes many people hold about the Arabs.

Step 2: Play the song through one time.

Step 3: Play the song a second time. As the students listen to the song this time, ask them to list all the terms or phrases used in the song or suggested by the song that describe the Arabs as a group. (This will include terms such as sheik, rubies, turban, camels, sultan, veils, dancers, etc.; and

phrases such as "live in the desert," "strange language," "interested in women," "harem--many wives," "live in tents," "armies and fighters," etc.)

Step 4: After hearing the record for the second time, list on the board or on an overhead transparency all the terms and phrases that students listed on their papers. List 10 or 15 items. Then ask students to suggest other terms or phrases that they associate with the Arabs, even if they weren't mentioned in the song, and add these to the list.

Step 5: Ask the students to look at the list and decide if there are any terms or phrases they feel are generalizations that apply to most Arabs. Call on students who volunteer to mention which term or phrase they feel is probably an accurate description of the Arabs as a group. Poll the rest of the class to see if they agree or disagree. Encourage students to explain why they feel that this description is true of the Arabs. Questions might include:

1. How sure are you that the term is a correct description of the Arabs?
2. Would you bet $10 that the term or phrase accurately describes the Arabs?
3. Are there any terms or phrases you can mention that would accurately describe people living in the United States as well as Arabs?

Step 6: Ask students to suggest as many ways as possible through which the class could find out if these terms and phrases are accurate descriptions of the Arabs. Accept all suggestions and ideas and encourage students to respond. This is a good task in divergent thinking or brainstorming, and you want a comprehensive list. List these, and mention to the class that they will be using some of these sources and methods during the next few days to find out more about the Arabs.

Evaluation:

As a summary activity you might have the students list as many of the terms or phrases as they can remember from the song. Then have them star those that they think are true and accurate images of the Arabs today. Collect these for use at the end of the unit in Activity # 17.

ACTIVITY #3

HO HUM, INTERESTING FACT, THAT'S A PROBLEM

Introduction:

How important is it to learn more about the Arabs? From the point of view of teachers, curriculum developers, and Arabs themselves, it could be very important. For many students, however, the Arabs may be an unfamiliar group about which they have little interest in learning more.

Yet it is important that people not only understand what their feelings and perceptions are regarding the Arabs, but also why they have those particular attitudes. In this activity participants use a simple rating scale to express their attitudes about situations involving the Arabs. These ratings are then discussed with two goals in mind. The first involves allowing the participants to voice their ideas about the need to study the Arabs. The second goal provides the teacher with data about specific areas regarding the Arabs that might need special attention during the unit study.

Objectives:

To encourage participants to examine their attitudes toward events and situations involving Arabs.

To raise in both the students' and teachers' minds questions about the importance of understanding the Arabs and our perceptions of them.

Time:

30 - 50 minutes.

Materials:

Teacher will need a copy of statements (Student Handout #2) for each student.

Procedure:

Step 1: Tell the class you would like to find out their opinions about some situations involving Arabs. Tell them that they can respond to each statement in one of three ways. The student can respond by circling Ho-Hum, Interesting Fact, or That's a Problem.

Step 2: Then read the statements aloud and have students respond as a group by raising their hands for each possible response. Get someone to tally the responses.

Step 3: Discuss the responses using the following questions:

1. What makes a situation a problem?
2. How could a Ho-Hum response change to a Problem response? Use a specific example from the list.
3. Why do students have different ratings on some statements?
4. Are your perceptions of these situations based on facts?
5. Do you see any use to you in gaining a better understanding of the Arabs?

Mention to the group that twenty years ago almost no one would have considered the fact that there are large deposits of oil in Arab nations as a Problem. Ho-Hum or Interesting Facts probably would have been the response. Yet today, many people perceive the oil factor as a problem, and the lack of understanding of the Arabs on the part of Americans complicates the situation.

Evaluation:

Ask the class if they can suggest reasons why it is better to have an increasing knowledge and an open-ended understanding of the Arabs than it is to have a narrow stereotypical view of the Arabs.

Students might suggest the following:

1. Reluctance to make quick judgments about Arabs.
2. Development of insight into the diversity and complexity involved in being an Arab.
3. Tendency to interact with an Arab person as an individual and not just as an "Arab."
4. Less likelihood of making decisions based on inaccurate or stereotypical information.
5. A developing interest in learning more about Arab culture.
6. An increasing understanding, if not acceptance, of why many Arabs take the positions they do.
7. A better understanding of why each individual sees the Arabs the way they do.
8. Information which will allow the student to correct others when they make inaccurate or stereotypic statements about the Arabs.

A two-week unit will not accomplish all of these goals. There are also many other reasons for studying another group. Yet the potential for developing understanding is increased if we are aware of our own perceptions and continue to evaluate those perceptions as we gather more data about a particular group. This process does not end with these materials. Evaluating personal perceptions and gathering new data is a continuing life-long process. Hopefully these activities will aid in

the internalization of this process in each student.

Further Suggestions:

You could have students make up a list of situations that they would be interested in finding out the classes' responses to. Why did they choose those situations? Did they get the responses they expected?

ACTIVITY #4

WE WOULD LIKE YOU TO KNOW

Introduction:

This activity can be used along with the first three activities as a pre-test of student images. It is simple, but at the same time will reflect student perceptions in a number of ways. The focus of the activity is not simply on what the students say about the Arabs, but on how they perceive the task itself. And in some important cases, it is not what is said --but what is not said-- about the Arabs that is important.

Objectives:

To have students identify and write 10 statements about the Arabs they perceive as being information everyone in this country should know.

Time:

30 minutes -- longer with discussion.

Materials:

Copies of Student Handout #3, "We Would Like You to Know," for each pair or trio of students.

Procedure:

Step 1: Group students in pairs or trios and ask them to formulate a list of 10 statements that they think everyone in the United States ought to know about the Arabs. Give the groups 10-15 minutes. These lists can be discussed at this point or collected if used as a pre-test/post-test instrument.

Step 2: Discuss the lists the students have developed.

1. How many of the statements are factually correct?
2. What kinds of statements did most of the class include? Why?
3. What is left out of the list? Why?
4. Do you think your parents would develop a different list? The president? Arab students?
5. If you had to eliminate 5 statements from the list, which ones would you eliminate?
6. Is the information interesting? If not, how could you make it interesting? If that means making a collage or a bulletin board, do so.
7. What stereotypes could a person form from this list?
8. Is it better to have no information about a group or a

little information about a group? Give an example where a little information about a group can be a problem.

Step 3: After completion of some of the activities in this unit, hand the lists back to the groups and ask them if they would like to make any changes. Let them do so if they have changes. What changes did the group make in their lists the second time? Why?

Step 4: Have the class make up a list of 10 statements that they would want Arab students to know about them. Compare the two lists. How are they similar? How are they different? Make up a list for students to evaluate.

Does the list the students created about Arabs focus more on politics than the list they wrote about themselves? Does the list of statements about themselves seem incomplete? Would students feel comfortable if the only thing Arab young people knew about them was the statements on that list? Is it a good idea to make a list of 10 statements about another group?

The class also might have their parents or other adults make a list of 10 statements about the Arabs. These can then be compared to their own lists.

Step 5: Evaluate the list again at the end of the unit.

Evaluation:

Have students check their statements for accuracy. The students might also show the list to other people and find out how many of the statements were new information to the people reading them.

Further Suggestions:

If possible, the class might be able to get a class in an Arab country to make a list of 10 statements about Arabs that everyone ought to know. This data could also be compared to the students' lists, noting the differences in the ways Arabs perceive themselves. Contact the Embassies in the Appendix if you would like to identify a class in an Arab country.

ACTIVITY #5

SOURCES

Introduction:

Where do group stereotypes come from? Why do we as a people tend to have certain commonly shared images of the Arabs? In this exercise students are exposed to the various sources of data that most of us draw from in order to formulate our images of other groups. This process starts at very young ages. It starts as soon as small children can talk and watch TV and continues throughout our lifetime.

Objectives:

To inform students of the general sources of data used by many people in the U.S. in formulating group stereotypes.

To have students collect information from 3 sources that provides data that people use in formulating group stereotypes.

To have students present the data in ways which make it more difficult for people to overgeneralize about the Arabs.

Time:

One class period, with some out-of-class time for collecting information.

One class period to present reformulated data.

Materials:

Copies of sources of national stereotypes, Student Handout #4.

Procedure:

Step 1: Hand out the sources of national stereotypes list to each person in the class. Have the class break into groups of 3 students each. Ask each group to collect one concrete example of how each source contributes to stereotyping of the Arabs. For example, bring back a sample of an ethnic joke that portrays the Arabs in a stereotypic way.

Step 2: Have students share their evidence with the class. Discuss the following questions:

1. What do all the sources have in common? How are they alike?
2. Which sources are you most familiar with? Would this be true for a 6-year-old? Your father?
3. Who is responsible for these jokes, ads, cartoons, etc.? If you don't know, how can you find out?

4. Are these stereotypes negative, positive, or both? Give examples.
5. Which of the sources do you think has the most power over our perceptions and images?
6. How could you or a group change the information portrayed by some of these sources? For example, what can you do about bad ethnic jokes? Poor cartoons? Stereotypic records such as "Ahab the Arab?"
7. To what degree do the media sources cause us to form stereotypes? To what degree do our stereotypes cause what the media shows?

Step 3: Have the students think of a way to present the data they reported on so that it becomes more difficult to overgeneralize about the Arabs. Present these adaptations to the class.

Step 4: Ask the students to write their preference concerning the following choice. Would you like to change all the sources of information that promote stereotypes or change the people that use and listen to the information from these sources?

ACTIVITY #6

THE SCAVENGER HUNT

Introduction:

This activity is the major data collection activity of this unit. The main purpose of the activity is to encourage students to continually identify and collect information about other groups of people -- in this case, the Arabs. The involvement of the United States with the Arab countries is increasingly complex. The students' image of the Arabs will need constant re-examination in the light of new circumstances and information. This activity allows students to explore possible sources of information about the Arabs and encourages them to collect this information. This information can be used to examine the views students expressed and documented in Activities #1 - #4, as well as in PROVE IT, STRANGE AND FAMILIAR, and the MATCH GAME.

Objectives:

Within the context of a scavenger hunt, the students will attempt to collect as much information as they can about the Arabs in the alloted time period.

After collecting the data, students will examine the data in reference to the sources, the point of view expressed, and the accuracy of the information collected.

Students will examine the information and make judgments about which data proved interesting, easy to read, most informative, and most useful to them.

Time:

One-half class period to explain assignment; four days for collection of resources and data; one day for in-class analysis.

You might include one class period for library research in addition to the four days outside of class.

Materials:

One copy of the Scavenger Hunt Assignment Sheet (Student Handout #5) for each student on the day the assignment is given. Duplicate one copy of the evaluation sheet (Student Handout #6) for use in class at the end of the hunt.

Procedure:

This activity is in two parts. The students first participate in the scavenger hunt and then examine and evaluate the information collected.

Step 1: Ask a student to explain what a scavenger hunt is. Usually a scavenger hunt is a game played at a party. Players break into small groups or teams of four to five people. Each group is given a list of items to collect. Usually each group has the same list. Then the groups are given a time limit in which to collect as many of the items as they can by going from door to door in the neighborhood. The group that collects the most items on the list is the winning team. Once the basic idea of the scavenger hunt is clear to the students and a few personal experiences have been related, ask the students to form groups of four to five for a class scavenger hunt.

Step 2: Pass out the rule list for the scavenger hunt and the list of items to be collected (Student Handout #5). Mention that these items all relate in some way to the Arabs. Tell the groups that they have four class days to collect the data and that the hunt will end at the beginning of class on the 5th day. They can collect the items from any source in the community but should include some neighbors if possible.

Step 3: On the 5th day, have students tally their search lists to see which group has collected the most information. Declare a winner if you feel that is necessary.

Step 4: Hand out the evaluation worksheets (Student Handout #6) and have the groups complete the questions and tasks.

Step 5: Step 4 may take the entire class period. If so, you can stop there. It would probably be beneficial for the groups to report on some of the worksheet tasks so that each group gets an idea of what materials the others collected and what they learned about the Arabs from them. This could be accomplished by having one student from each group report to the entire class.

Step 6: Have students decide if any of the information collected helps them decide whether the images listed in "Ahab the Arab" are true or false. Would students add any of this information to the list of WE WOULD LIKE YOU TO KNOW? Did the data raise any new perceptions? If so, list these also. Did the data contradict or reinforce current images of Arabs?

Evaluation:

The worksheet responses will indicate what information students gained from the hunt. In addition, the amount of material collected would be a good indication of student involvement in the activity.

Further Suggestions:

1. A group of students might wish to collect the material in a

notebook form for further reference. Other groups might wish to build bulletin board displays. The material might be placed in a file where students could add materials during the year. New materials could be examined at the end of the year in the same manner used on the evaluation worksheet.

2. You could make use of the data the students have collected in the MATCH GAME. This would provide students with another means of seeing what can be learned from the information they have collected.

3. Have students make their own list of items to collect for the scavenger hunt.

ACTIVITY #7

THE MATCH GAME

Introduction:

Learning to study topics comparatively is rather easy when a body of information is given to the student who then is asked to look for similarities and differences on a specific topic or area which the teacher identifies. Whenever people make comparisons in real-life situations, however, they must decide themselves what data should be compared. That is the purpose of this activity: students will practice making decisions as to whether or not two or more sources of information can be compared in a way meaningful to them.

Objectives:

Each student has a data sheet and must find another student whose data can be compared with his in some way that makes sense to both students.

To help emphasize to students that data can be compared in a number of ways and for a number of reasons.

Time:

One class period.

Materials:

You will need data sheets. Some are provided in the unit. These can also be items collected in THE SCAVENGER HUNT, Activity #6. You can also have students make a data sheet: Hand out construction paper, and have students collect articles, graphs, cartoons, documents or other data related to the Arabs. Paste these on the construction paper. Each student then has a piece of data. Remember data sheets should contain information that students understand. If you use charts, graphs, and maps, you may need to make sure students can read the materials before they do the activity.

Procedure:

Step 1: At the beginning of the class, hand out a data sheet to every student. Tell them that no data sheets are exactly the same.

Step 2: Tell the students that their task is to find another student whose data sheet can be compared with their data sheet in some way. At this point do not say any more about comparing or the instructions, except to remind them that they are to find another student or students that have data cards that can be compared to their card in some way.

Step 3: Give the students five or ten minutes to form pairs or groups of three or four. Tell the class that no one should be alone at the end of ten minutes.

Step 4: Have the groups explain in what ways they think their data cards are comparable. (Students might mention the data is comparable because it is the same kind of data, i.e. cartoons; they might mention that the data talks about the same kind of topic, i.e. the religion of the Arabs.) List the ways the students feel the data is comparable on the board.

Step 5: Have the students do the exercise again, keeping in mind the categories for comparing that were developed by the group in the first round. This time they must form groups of at least three and write down what they learned from comparing the data sheets. This could be a listing of the similarities and differences in the data sheets, or might include a generalization on the part of the students.

Step 6: At this point you might ask the students to suggest any new ways of comparing that are not already listed on the board.

Step 7: Have students evaluate the data as compared, using these questions: Does the comparison help you understand your perceptions of the Arabs better? Does the comparison help you make use of the data more effectively? Did the comparisons made force any changes in your images of the Arabs? For better or worse?

Evaluation:

Suggest to the students that we can learn things by comparing that we can't learn in other ways. Ask the students what can be learned about the Arabs by comparing data that couldn't be learned otherwise. Which of their images, referring back to AHAB THE ARAB, could be examined by a comparative study?

Further Suggestions:

Have students make additional data sheets for future match games. This data could come from THE SCAVENGER HUNT.

There are many other uses for these data cards:

1. When students have particular questions, the data cards could be consulted.

2. Students could rate the cards on the basis of those that reflect their ideas and views the best.

3. Students could find data that is similar to theirs. They could find data that is different.

4. They could use a single data card to make some statements about the Arabs. Then they could check the statements by using new data cards, evaluating their original statements.

5. The cartoon data cards could be sorted, using different criteria: pro-Arab and anti-Arab, funniest, true-false, old-new, strange-familiar, etc.

6. Students could use the cards to document changes in Arab lifestyles, economic life, or values.

7. Have students pick a data card that interests them in some way. Then have them prepare a short written or oral report on the topic related to the data. Have students find others with data cards that will help them understand their data card better.

8. Remember much of the data comes from sources that were studied in the activity SOURCES and may promote stereotyping and oversimplified conclusions. Have students identify such data and find information that will counter this oversimplification.

9. Have students pick a data card that interests them in some way. Then have them prepare a short written or oral report on the topic related to the data.

10. Have students find other students with data cards that will help them understand their data cards better.

ACTIVITY #8

TESTING OUR IMAGES

Introduction:

This activity demonstrates one method that can be used to examine perceptions of the Arabs. In this case students examine their perceptions of Arab lands. Pictures depicting different geographical settings are presented, and students are asked to decide whether or not these settings are examples of Arab lands. The pictures show a wide diversity of land forms where Arabs live and help to expand the students' perceptions of the lands where Arabs dwell.

Objectives:

To examine students' views of the type of land Arabs live on by exposing participants to the diversity of geographic areas that are inhabited by Arab peoples.

To demonstrate by means of pictures that students' perceptions of Arabs and their lands may be inadequate and/or incomplete.

Time:

One class period.

Materials:

You will need 10 pictures of landscapes taken in countries that are mostly Arab. These pictures can be obtained easily from National Geographic Magazine as well as back issues of Time, Newsweek, and Life. The pictures you collect should show a wide diversity of land forms and climate regions. The pictures can be made into slides, shown on an opaque projector, or posted around the wall.

Procedure:

Step 1: Have students generate some one or two word responses to describe the environment or land that Arabs live on, or refer to images obtained in the first four activities, especially AHAB THE ARAB. Then ask them to take out a blank sheet of paper and number from 1 to 15. Tell the class you are going to test their perceptions about the land areas that are inhabited by Arab peoples.

Step 2: Have students divide the paper into two columns, one column titled ARAB LANDS and the other NOT ARAB LANDS. Show the slides or pictures to the class rapidly, focusing on the picture for only 5 to 10 seconds. Have the students mark their papers.

If you can't project the pictures, post pictures on the wall and have students walk around the room rating them.

Step 3: Review each picture. How did the students rate the slide? What were their reasons, clues, perceptions? Go through each picture this way without giving the answer. After you have discussed the pictures and the students' images, tell them that all of the pictures come from countries where Arabs live. Discuss with the class that you did not trick them, but that they themselves could not see or perceive some of the pictures as typical or reflective of their own images of Arab land. At this point, students have new and accurate data about some of the geographical areas where Arabs live. In the discussion of the pictures marked NOT ARAB LAND, see if the students emphasize our tendency to stereotype and over-generalize. This activity combats this tendency by providing diverse and varied information about Arabs and their lands, forcing participants to reexamine their perceptions.

Evaluation:

Have students begin to collect diverse and varied data about the Arabs in other areas, such as housing, foods, religion, clothing, and others. Remember to encourage students to collect a wide variety of data. The tendency when putting together a bulletin board or collecting data is to overgeneralize or stereotype our impressions by supplying only limited amounts of data. Therefore you might require students to find, say, at least 15 kinds of housing, foods, or clothing styles as a minimum.

You can also have students reexamine their one or two word descriptions of the land Arabs live on. Their descriptions should change in some ways.

Further Suggestions:

Place the 10 pictures on the board. Over the next few days, see if students can identify the exact country or location of the picture. This will encourage the use of map skills. You might offer a reward to the group or individual that gets the most correct locations.

How can the class find out which types of geography are most common in Arab lands? Brainstorm ways to answer this question. This may be checked out in the map exercise in this unit, Activity #12.

Do this activity for other aspects of Arab life and culture. Housing, food, religion, children, work, etc., would all be good topics.

Make a diversity bulletin board. Instead of a general picture of Arabs where you might have a camel rider, a tent, etc., make the bulletin board on one topic, such as housing, with many different pictures or items on that one topic. Material would show 10 different types of homes on that one display.

ACTIVITY #9

PROVE IT

Introduction:

Most people will admit that their images of another group do not apply to every person in that group. At the least, people will say they don't stereotype all people in a group. Yet some people continue to act as if all Arabs are alike and should be treated alike. This activity gives students the opportunity to prove to themselves that all Arabs are not alike, and to discover a great variety of lifestyles among Arabs.

Objectives:

Given the task of proving that all Arabs are not alike, student teams of 2-4 persons will present information before the class to support the assumption that "Arabs are not alike."

Time:

1-2 class periods for research; 1 class period for presentations.

Materials:

No special materials are needed. Make arrangements for the use of the library and have plenty of books on the Arabs and the Middle East in your classroom. Students should also use home and community resources.

Procedure:

Step 1: Ask students if they think all Arabs are alike. Let students express their opinions on the question.

Step 2: Tell the students that you would like them, for the time being, to work under the assumption that all Arabs are not alike, and that their task is to try to prove this assumption.

Step 3: Give student groups of 2-4 persons two days in class to collect their information. Have each group choose a person who will present the results to the class. Encourage competition among the groups, offering a prize or reward to the group who gathers the most information and presents the most data demonstrating that all Arabs are not alike.

Step 4: Display the materials so that students can examine them.

Evaluation:

Have each student write a paragraph containing at least two statements illustrating that all Arabs are not alike.

ACTIVITY #10

STRANGE AND FAMILIAR

Introduction:

When a person perceives the behavior of another person as strange, what does that mean? Does it mean that the viewer simply misunderstands what is going on? Does it mean that the viewer knows what is happening and just can't believe the person would do such a thing? Does it mean the viewer would never consider doing such a thing himself, or does it mean the viewer is simply ignorant about the situation?

When you are familiar with something, does that mean you know what is happening? Does it mean you are comfortable with what has happened? Does it mean you have experienced the same thing? Or does it mean you simply approve of what you are seeing?

What happens when a situation is both strange and familiar? An individual's evaluation of a situation as strange or familiar or both has to do with that individual's past experience, training, and attitudes. All of these factors determine to some degree the perception that person will have of a situation. This is especially true when looking at a culture different from our own.

In this activity students examine their experiences and values by analyzing their perceptions of situations based on their strangeness or familiarity to them.

Objectives:

To analyze the reasons why we perceive some situations as strange and some as familiar and some as both.

To recognize that our perceptions say more about us than about those things we perceive.

Time:

One to two class periods, depending on discussion.

Materials:

You can utilize pictures from Life, Time, Newsweek and National Geographic. These pictures should be made into slides if possible. You need 5 to 10 pictures that are ambiguous in some way and will force a number of different responses on the part of students. For example: a Coca-Cola sign in Arabic; a veiled Arab woman shopping in an American-style supermarket; a super highway crossing the desert.

You can also use artifacts instead of pictures, although these may

produce less varied responses. These items could come from objects collected in the scavenger hunt activity and might include cartoons, maps, clothing, etc.

You will need copies of Student Handout # 7 , "Strange and Familiar," for each student.

Procedures:

Step 1: Present the pictures or artifacts to the students. Ask them to decide whether the item is strange to them, familiar to them, or whether they can't decide. These ratings can be recorded on a piece of notebook paper. Go through about 10 items before discussion.

Step 2: List the group responses to the following questions on the board.

1. How many of you rated the item strange?
2. How many of you rated the item familiar?
3. How many of you chose "can't decide."

Step 3: Hand out Student Handout #7 . Examine specific items again and ask students to place the number of the artifact or picture next to the response or responses that best explain their rating of the picture or artifact. This data should be collected for 3 or 4 items which had a variety of student responses.

Step 4: Have students share their checklists as they discuss these questions.

How do you explain the differences in peoples' ratings? (To some degree, discussion should relate the fact that people perceive things differently, and that our perceptions of strange and familiar say more about us than items perceived.)

1. What made it strange to you?
2. What made it familiar to you?
3. What made it difficult to decide?

List these on the board under Strange, Familiar, and Difficult to Decide.

Step 5: Looking at the list, ask students if common stereotyped images of Arabs come from things that are familiar to us or things that are strange, or both? Discuss.

Step 6: Discuss with the students these questions which deal with our expectations:

1. In what ways do your ratings have to do with what you expect to see in a situation involving Arabs? (You expect to see tents, which make it familiar, but actually living in tents on the desert is strange.)
2. Where did you get these expectations?
3. Are these expectations useful to you in understanding people from other cultures?
4. Can these expectations be changed?

Conclusions:

What are some explanations that could account for the fact that items were strange to some, familiar to others, and confusing to still others? Answers should include the following:

1. We often associate strange with bad, undesirable, wrong, or not like me.
2. We evaluate others according to what we expect.
3. Our ratings reflect our knowledge, understanding and experience.
4. Since our views often say more about our experience than about the perceived object, you would expect different evaluations of the same item related to Arabs.

Further Suggestions:

Have students explain how the following situations could occur:

1. A person is familiar with something about the Arabs, but doesn't really like or understand it.
2. A person thinks Arab behavior is strange (different), but accepts and understands that behavior.

ACTIVITY #11

TO TELL THE TRUTH

Introduction:

This activity gives the students an opportunity to check their knowledge of the Arabs as a group with some data sources.

Objectives:

Each student will decide whether information about the Arabs, printed on cards, is true or false, and will verbally state a decision before the class.

When each individual student tells the class whether the card has information which is true or false, the rest of the class will indicate by a show of hands whether or not they agree with the decision.

Each student will check his voting record against the correct answer to determine to what degree his basic knowledge of the Arabs is accurate.

Time:

One class period.

Materials:

Set of cards about the Arabs. Two boxes, one labeled "true" and the other labeled "false," provided by the teacher. Tally sheet for each student (Student Handout #8). Cards are student handout #9.

Procedure:

Step 1: Hand out a card to each of 15 students as they enter the room or immediately after class begins.

Step 2: Tell each student to decide whether the information on his or her card is true or false based on the knowledge they have of the Arabs, however limited that may be. Students may consult other students, but the final decision rests with the individual.

Step 3: Have each student come before the class, read the information on the card, and place it in the "true" or the "false" box. After each student makes his decision, the entire class should mark their tally sheet to indicate whether they think the information is true or false. You can also have students give a voice vote or raise their hands to show the student in front of the class how the entire class feels about the information on the card.

Step 4: Go through the cards, giving the correct response for each card. After reading the answers, check how students scored on their own tally sheets. How many students got 8 or more answers correct? Did they guess, or did they really know the answers? How many feel that they understand the Arabs fairly well? How many feel that they do not have very accurate information about the Arabs? How many had images of the Arabs that were false most of the time? Where did they get these perceptions of the Arabs?

NOTE: Be sure you mention the sources of the information on the cards as you go over them. Students will tend to believe you even when you don't give your sources. This is a habit worth breaking. Students may not believe you and should be encouraged to check the source or bring in sources of their own that might even contradict the statements on the cards.

Evaluation:

The evaluation is part of the activity. The students will be evaluating their information about the Arabs in light of the data provided on the cards. They will be testing their perceptions with information from other sources such as historians.

Further Suggestions:

Instead of asking students to decide whether the statements are true or false, have them decide whether they are opinion statements or factual statements. You will need to make a new set of cards, as the set included in this unit is based on factual data. The statements need not apply to the Arabs specifically.

Sources:

1. FALSE. Source: Issues in United States Foreign Policy, U.S. Department of State, No. 1, The Middle East.

2. TRUE. Source: British Petroleum Company, Statistical Review of the World Oil Industry, 1971.

3. FALSE. Source: Saturday Review, March 22, 1973, pp. 12-14.

4. FALSE. Source: The Middle East, by Frank Tachau, Macmillan Company, 1970. Mr. Tachau is Associate Professor of Political Science at the University of Illinois.

5. TRUE. Source: Middle East Happenings, Colloquies, Images and Mythologies, by Joseph Neyer, Professor of Philosophy,

Rutgers University. American Academic Association for Peace in the Middle East, 69 Bank Street, New York, N.Y., 10014, December 1971.

6. TRUE. Source: The Middle East by Frank Tachau, Macmillan Company, 1970. Frank Tachau is Associate Professor of Political Science at the University of Illinois.

7. TRUE. Source: Issues in United States Foreign Policy, U.S. Department of State, No. 1, The Middle East.

8. FALSE. There are racial differences among Arabs. There are blue-eyed Arabs in Lebanon, black Arabs in Morocco, and the "pure" Bedouin Arab of the Sinai who forms most of our images of the Arabs.

   Source: "The Arab: Who He Is and How He Came To Be Thus," Rocky Mountain News, Jerry M. Landay.

9. TRUE. A majority (over 50%) of the people in every country except Turkey, Iran, The Sudan and Israel are Arab.

10. FALSE. The major producers of oil are Libya, Iraq, Kuwait, Saudi Arabia and Qatar. The nations of Lebanon, Syria, Jordan and Egypt produce little oil.

    Source: Current Events, AEP Publications, Vol. 70, No. 18, Feb. 17, 1971.

11. TRUE. Jerusalem also contains the rock where Muhammad rose into heaven and has many places sacred to Christians and Jews.

12. FALSE. Source: The Energy Crisis and U.S. Foreign Policy, by Robert Hunter. Headline Series No. 216, June 1973, p. 26. Foreign Policy Association of the United States.

13. FALSE. Map, "Peoples of the Middle East," National Geographic, July 1972.

14. TRUE. Source: The Arabs in American Textbooks, by Ayad Al-Qazzaz, Ruth Afifi, Jean Pelleture, Audrey Shabbas. California State Board of Education, June 1975.

15. TRUE. The harem is nearly extinct, and polygamy is no longer permitted in many Arab countries. The veil is now the exception, and it may be of such flimsy material as merely to hide blemishes.

    Source: The Arabs in American Textbooks, by Ayad Al-Qazzaz, Ruth Afifi, Jean Pelleture, Audrey Shabbas. California State Board of Education, June 1975.

ACTIVITY #12

MAKING AND COMPARING MAPS

Introduction:

This activity is based on the assumption that many characteristics of a group of people depend to some degree on geography. In this activity students work in small groups making maps of the United States and most Arab lands that focus on one or two geographic factors such as mountains or rivers. In comparing the maps, students will be asked to decide how the geography in each place affects the groups living in those regions. In addition, students will be practicing map reading and map making skills.

Objectives:

To increase the students' ability to read and make maps by having each student make and read at least one map.

To encourage students to learn about other groups by comparing those groups with the United States, noting the similarities and differences between the two.

Time:

Two class periods.

Materials:

Colored pencils from school or home; maps of the United States (Student Handout #10); maps of the Middle East (Student Handout #11); classroom atlases or textbooks with maps of the United States and the Middle East. (Atlas of the Middle East, Rand McNally, is an excellent source.)

Procedure:

Step 1: Break the class into groups of two or three students with no more than three students per group. Students may choose to work by themselves.

Step 2: Hand each group a set of maps and a task sheet, or let them choose task sheets (Student Handouts #12 - 14)

List on the board the names of the following countries that have Arab populations of 75% or more. Although The Sudan and Egypt have Arab populations of less than 75%, they should be included on the list.

Source: Issues in United States Foreign Policy, U.S. Department of State, No. 1, The Middle East, 1968.

Algeria	Morocco	United Arab Emirates
Bahrain	Oman	Tunisia
Iraq	Qatar	Egypt (United Arab Republic)
Jordan	Saudi Arabia	People's Republic of Yemen
Kuwait	The Sudan	Yemen Arab Republic
Lebanon	Syria	
Libya		

Step 3: Have each group make their maps following the instructions on the task sheet.

Step 4: Ask each group to answer the questions on the task sheet and then present the results to the class and/or hang the maps around the room. Encourage the students to redo the maps if they are not accurate. The idea is to be accurate rather than have everything right on the first map.

Step 5: Groups may complete as many task sheets as they like. You may assign more than one task sheet for the class.

Evaluation:

The quality of the work done on the task sheets can serve as an evaluation of the students' work. You may also have students write down two or three ways in which the Arab lands and the United States are similar and different.

Have students use an atlas and make two separate lists. One list should show ways the United States and Arab nations are alike geographically, while the other list should be of ways the two areas are different geographically. How can this information be related to the list of images the participants compiled in Activities #1 through #4?

Further Suggestions:

Find the map, "Peoples of the Middle East," available in National Geographic, July 1972. This is a large map which can be hung on the wall. The map will help to visually identify for students the cultural diversity of peoples living in the Middle East who consider themselves Arabs.

ACTIVITY #13

EXAMINING TEXTBOOK DATA ABOUT ARABS

Introduction:

One test of a student's ability to discriminate more closely about the information he or she reads about other groups --in this case, the Arabs-- is to examine the information found in their own textbooks. In this activity students first examine some statements from textbooks and decide whether, from their point of view, there is anything wrong with these statements. Students use an evaluation chart in making their decisions. The students then compare their judgments with those of a group of Arab-Americans who found these statements objectionable for many reasons.

Objectives:

Students will evaluate textbook statements about the Arabs, identifying those statements that they feel are objectionable and/or biased in some way.

Time:

Two class periods.

Materials:

You will need copies of the textbook statements (Student Handout #15) and copies of the Arab evaluation of the textbook statements (Student Handout #16). You will also need textbooks from your own school that have information in them about the Arabs.

Procedure:

Step 1: Tell the students that you would like them to examine some textbook statements about the Arabs. Tell them you would like for them to decide whether or not the statement falls under one or more of the following categories. If so, have the student place the letter designating the category next to the statement. If the statement is o.k. from the student's point of view, "o.k." should be placed next to the statement.

Here is the code:

A. incorrect (false) statement about the Arabs
B. incomplete statement, should include more information
C. misleading, not a clear statement
D. stereotypic statement, overgeneralizes about the Arabs
E. biased, represents the point of view of persons who don't present Arab views

F. Offensive language
G. anti-Arab, negative statement about Arabs
H. other

Step 2: Discuss the students' evaluations. Ask them if they think their evaluations would be similar to or different from those of Arab-Americans.

Step 3: Ask the students to guess about the objections some Arabs might have to all of the statements given their experience and background. Mention that all of the statements are considered to be poor statements by a group of Arab educators who live in California and are concerned about the information students get concerning the Arabs.

Step 4: Hand out the annotated list of statements with the comments by Arab educators. Have students compare their responses with those of the educators. Students may disagree with some of the Arab evaluations and the reasons for those differences should be discussed:

1. Which of the evaluation criteria would apply to the committee's objections?
2. Did the educators object to the statements for different reasons than did students who objected to the statements?
3. Do students consider the educators' objections fair? Reasonable? Valid?

Ask the students if they can understand why these particular people find these statements objectionable, when some students find little wrong with some of them.

Step 5: Now have the students survey available textbooks to see if they can identify statements about the Arabs that fit one of the categories in Step 1, or are objectionable in some other way. Discuss and report these in class. Students might make posters to display these stereotypes. Can the students find statements in their textbook that they don't object to, but which would be considered objectionable by the Arab educators in California? Give examples.

Evaluation:

Have the students rewrite the statements they found in their texts or the ones on the sheet handed out in class. Have them explain how their rewritten version makes the statement less misleading, false, or whatever criteria has been violated. This will give the students the opportunity to show what they know about the Arabs. It should also demonstrate to the students the difficulty of writing a complete, accurate statement that will offend no one.

The following discussion questions could be used in class.

1. Is it possible to write a completely factual book?
2. Is it possible that the reader has as much responsibility for checking the statements he or she reads as the author has for making accurate statements?
3. How can the reader become aware of the perspective of the author and the material within a textbook? Is there such a thing as an objective textbook?

Further Sources:

Samir Jarrar, Textbooks and Value Judgments: Images of the Arabs in U.S. Social Studies Textbooks, Box U-6622, Florida State University, Tallahassee, Florida 32313.

Arabs in American Textbooks, Middle East Studies Association Bulletin, Volume I, Number 2.

Sources of Statements:

1. Addison Wesley: People in Change: The Middle East, Bangher and Myers, 1973, grade 6, p. 51.

2. Ibid., p. 103.

3. Allyn and Bacon: Lands of the Middle East, Frenier et al., 1971, grades 5-7, p. 95.

4. American Book Company: Learning About Countries and Societies, Davis et al., 1975, grade 6.

5. Ibid., p. 248.

6. Benefic Press: How People Live in the Middle East, Yates, 1971, grades 4-8, p. 65.

7. Ibid., p. 78.

8. Globe: The Earth: Regions and People, Abramowitz, 1971, grades 3 and 4, p. 129.

9. Globe: Exploring Civilizations, Linder et al., 1974, grade 7, p. 403.

10. Globe: Minorities U.S.A., Finkelstein, 1971, grade 8, p. 496.

ACTIVITY #14

DO WORDS SPEAK LOUDER THAN ACTIONS?

Introduction:

There are many words that students associate with the Arabs. These words are the basis of some stereotyped images of the Arabs. The list of Arabic words used in the English language that students examine in this activity points out the diversity and scope of Arab culture and language. The activity contains five ways to utilize the word list in your class.

Objectives:

To recognize that the Arabs are diverse culturally.

To become familiar with English words that are Arabic in origin.

Time:

One class period (more time needed if all activities are done).

Materials:

Duplicate copies of the word list (Student Handout #17) for distribution to the students. In some of the activities, the students do not receive the duplicated list.

Procedure:

The word list can be the basis of many activities. Five suggestions are outlined here to emphasize the diversity of Arab culture and language.

1. Hand out the word list. Ask the students to identify those words that they think had their origin in the Arabic language. You might mention that many English words originated in other languages.

   After students have identified the words that reflect their images of the Arabs as expressed through language, tell them that they have missed some. See which of the words they add to the list of Arabic words. Have students explain their selections, especially on this second round.

   Then tell the students that all of the words are Arabic in origin. Ask them to point out their reasons for not choosing certain words as Arabic in origin. Their reasons should center around the comment "that term just didn't fit my image of the Arabs and their culture." Just dealing with the words and the recognition of their Arabic origins will challenge the stereotypes students have of the Arab culture and point out the variety and scope of Arab culture.

2. Using the word list, ask students to make some statements about Arabs that they think would be true statements. "Arabs have leaders," "Arabs raise cotton," "Arabs are mathematical," "Arabs are religious people," etc. Then have students refer to this list as they do other activities to see if the statements are supported by other data they examine or whether the statements are contradicted. What list do students have at the end of the unit? the year? Students could take statements and attempt to prove their accuracy by doing research or utilizing previous data.

3. Put a number of words from the list on the board. Ask the students to define the word as used in English. Then write the original Arabic use of the word on the board. Ask students to point out the differences in our usage and the Arabic origin of the words. Does our definition of certain words such as "harem" really reflect the original meaning of the word. How can our definition of certain words lead to stereotypic views of the Arabs?

4. After doing one of the other activities, have the students write a short story using at least 20 words from the list and focusing on the original meaning of the words. It would be best to pick words at random. Does the story sound like it occurred in Arab lands? Is the story accurate in its portrayal of Arabs. Why is it difficult to write a story about Arabs using words on the list? (These are words we don't usually associate with Arabs!)

   How many of the words do the students think are probably used in other cultures also? How many of the words are used almost exclusively by Arabs, in your opinion? Explain why. (Most will relate to historical experiences or cultural events unique to the Arabs.)

5. Have students examine the list and circle those words that comprise stereotypes people in this country hold about the Arabs. Have students generate some explanations to account for the association of these terms with Arabs to the exclusion of other terms. (Is it because these terms distinguish us from them?) (Is it because these terms are used in humorous ways?) (Is it because movies & TV use these terms more than the others?)

ACTIVITY #15

INTERVIEW WITH AN ARAB

Introduction:

Often a class will have the opportunity to listen to a speaker from the country or ethnic group they are studying. Most of the time the speaker will show slides, make a speech, and answer a few questions. Usually the students leave the class with a few tidbits of information which are soon transformed into generalizations about that group of people based on a 40-minute presentation by only one person from that country or group. Although this tendency to generalize is impossible to eliminate, the purpose of this activity is to focus more on the students and their questions than on the speaker's stories and personal perspective.

Objectives:

Knowing that an Arab speaker will be coming to class to answer student questions, students will compile five questions they would like to ask the speaker.

The class will review the questions as a group to determine just what they are trying to find out and whether the speaker can accurately and conclusively answer the questions. They will then choose ten questions which will give them the information they want.

After the speaker has responded to the interview questions, the class will decide which questions were answered in a satisfactory way and which questions still need more information.

Time:

One-half class period to discuss and select questions to ask the speaker.
One class period for the speaker interview.
At least one-half period for review of the speaker's responses.

Materials:

You must contact the speaker in advance to set a date and to inform him or her of the format of the presentation.

1. Some of the students may have a friend that would come.
2. A local university may have foreign students from Arab countries who would come.
3. The school system may have foreign students who could come.
4. Your town may have a restaurant that serves Arab foods which you could visit to see if there is an Arab there who could speak to your class.

5. There may be a speakers' bureau in town which could help you contact an Arab.
6. If you have an international house in your community, see if they can put you in touch with an Arab person.

Procedure:

Step 1: Find out if anyone in the class knows a person who is an Arab. If so, have them see if the person could speak with the class. If not, try the other possible contacts for a speaker.

Step 2: Once you have a speaker set for a date, ask the students to collect a list of five questions they would like to ask the person. Suggest to the students that they ask questions that will help them get more complete information about the Arab people.

Step 3: The day before the speaker arrives, spend a few minutes with the class and review the questions the students have written by going over the following questions with the class. Consider the following criteria for selecting questions:

1. Can the speaker answer your question for all Arabs?
2. Does your question ask the speaker to say something about his own experiences or about the experiences of all Arabs?
3. Will the speaker be able to answer the question in an objective manner? You will have to discuss what you and the students would consider an objective answer.
4. Will you have more accurate information about the Arabs if the speaker answers your questions?
5. Are you asking questions that you can't find answers to elsewhere?
6. Are you asking questions that will give you answers you can check with other sources?

If a student can answer "yes" to a question, have them place the number of your question next to their own question. If they can't answer "yes" to most of the questions, you should encourage them to write different questions.

Step 4: Tell the speaker what the format of the visit will be. Make sure that you tell the speaker to give his or her background to the class. Tell the students that they will be asking questions the entire period and that the speaker will call on them right from the beginning of the class.

Step 5: After the presentation (question and answer session), ask the students to suggest which questions were answered to

their satisfaction and which were not. Explore the reasons why the questions were answered well or inadequately.

Also ask the students which of the speaker's responses were the most interesting to them and which response gave them information that they didn't think was true about the Arabs before the speaker came.

Evaluation:

Have the students write down five statements that begin with this phrase: "I learned from the speaker that . . . ." Do these statements reflect change on the students' part? Do they reflect an increasing understanding of the Arabs? Do the students see any similarities between themselves and the Arab speaker?

ACTIVITY #16

PROTEST POSTERS

Introduction:

People find many ways to express their views. Some people write letters, some start programs or run for political office; others get violent or go on strike, and still others join in protest demonstrations. Protest posters are a part of most demonstrations. People usually demonstrate because they want others to know their position on an important issue. Posters allow the demonstrators to quickly and succinctly express their point of view. In this activity students will be making posters that demonstrate their understanding of the different views groups in the United States hold regarding military aid to countries in the Middle East.

Objectives:

To design and make a protest poster that demonstrates an understanding of a group's position on an issue.

To experience the function of protest posters in a demonstration.

To analyze posters to determine the perspective of the group using the poster.

Time:

One class period to make posters.
One class period to present and discuss posters.

Materials:

Ditto copies of the scenarios (Student Handout # 18), each group gets one.

Procedure:

Step 1: Ask students to explain what a demonstration is. Ask them to explain why people carry posters at these demonstrations. Ask them what you can learn about the people from reading the posters.

Step 2: Hand out a different scenario to each of four groups of students. After students have read the scenarios, have them prepare posters. You may need to clip out good examples of posters from newspapers and magazines. You might give students a day or two to think of good poster ideas, and students might search for examples themselves. It may also be necessary to provide additional background information about the issues, yet the purpose of the activity is to have students identify

the key aspects of the problem by examining the posters they have made.

Step 3: Point out to the students that this task will be twofold:

1. Make posters that reflect the views of the people in the scenario.
2. Interpret and analyze the posters of the other groups in the class in order to better understand the differing perspectives represented in the situation.

Step 4: Students present their posters either in small demonstrations or in groups, hanging the posters on the walls.

Step 5: Students discuss the views of the groups as reflected on the posters, trying to describe the position that group has taken on the issue. The real scenario is then disclosed, and the scenario and the group perceptions are compared and discussed for each group. Point out that the question is not who is right or wrong. The point is that there are usually two or more perspectives on an issue, and the students should be aware of these various perspectives and the ways in which protest posters reflect these views.

Step 6: Have students explain which of the four positions they think Arabs would sympathize with. Explain how some Arabs might agree with all positions.

Note: Scenarios # 1-4 are for use with this activity. You can build other scenarios involving Arabs that deal with oil or other current political issues.

Further Suggestions:

Change the country requesting aid from Israel to Syria. Would the group's position change or remain the same? Change the scenarios in other ways to promote analysis of the perceptions the group might hold under the new conditions. Or you might give them a new situation, asking them what that group's position would be on the new issue, for instance, an oil embargo.

After students have identified a role by designing and drawing their posters, have them meet with others and represent that position in a discussion. For scenarios # 1-4, you might simulate the hearing of a senate subcommittee with all 4 groups giving their views. Of course, the success of such a presentation will depend on the student's background and familiarity with the issues.

Then have students express their own personal views on the issue -- in this case, military aid to Israel. Have students compare their personal views with the roles they played. What accounts for the similarities and/or differences in the two?

ACTIVITY #17

HAVE MY VIEWS CHANGED?

Introduction:

The purpose of all the activities up to this point has been to help students; first, to identify their perceptions, and then to critically evaluate those perceptions. This final activity, composed of many separate learning techniques, is both a unit evaluation and a post-test on Activities # 1-4. However many activities are completed by the class, it is a good idea to include this final activity in your study of the Arabs. The actual perceptions of the students may not have changed in the short time given to the material, but the process of reevaluation of their images is the major purpose of the activity. Because of the importance of learning about perceptions, the first part of this activity consists of an "agree-disagree" worksheet on the process of evaluation. The second part includes the actual reevaluation of the students' images of the Arabs as identified in the previous activities.

Objectives:

Students will reexamine their responses on Activities #1 WHAT DO YOU THINK OF THE ARABS?, #2 AHAB THE ARAB, #3 HO HUM, and #4 WE WOULD LIKE YOU TO KNOW, by doing those activities again and comparing the new responses to the earlier ones.

Students will fill out an "agree-disagree" worksheet dealing with principles related to the process of perception. Students will compare their ratings for each question with ratings from a summary of researched findings.

Time:

Two to four class periods, depending on how much reevaluation is carried out on Activities #1 to #4.

Materials:

You will need copies of the work students did on the earlier activities. You will need clean copies of any activities you will do again. You will also need copies of "Arab Perceptions" (Student Handout #19) for each student.

PART I

Procedures:

Step 1: Hand out the "Arab Perceptions" worksheet. Inform the students that the worksheet will not tell them what they

know or don't know about the Arabs, but what they know and understand about how each of them perceives other groups of people.

Step 2: Go over the responses. Have students explain their responses. Then read the summary statements which reflect current research concerning perceptions. Tell the students to keep these factors in mind while completing the reevaluation in Part II.

PART II

Procedures:

Step 1: Select the activity or activities from the first four that you think the students would benefit from reevaluating. Complete a new worksheet for each activity, whether it be the differential, the HO HUM list, or the statements from WE WOULD LIKE YOU TO KNOW. This can't be done with AHAB THE ARAB.

Step 2: Hand back the earlier worksheets and compare the two, using the "Questions" worksheet (Student Handout #20).

Step 3: Do steps 1 and 2 for as many of the first four activities as you wish. Have students look at their papers concerning AHAB THE ARAB. Have they changed their minds about the stereotypes reflected in the song? Are they less or more sure now that any particular term or phrase does describe most Arabs? Would they bet on their views now, where they wouldn't have before?

Step 4: Encourage students to continue this process of data collection and critical evaluation of their views about the Arabs. The data and circumstances will change, and thinking about our images of others is a continuing process.

Evaluation:

You might return to the students' images of the Arabs later in the year to demonstrate how much new data is available and how the political, economic, and social context for perceiving the Arabs may have changed over time. Do students know what their perceptions of the Arabs are now?

Do students feel their images of the Arabs are now more diverse and complex?

Do they now have data from many sources dealing with the Arabs?

Are they more aware of how their perceptions of Arabs are formed?

Do the students know how to collect information concerning the Arabs that they weren't aware of before?

Are students tentative now about making statements about the Arabs as a group?

Positive responses to these questions would indicate the success of this unit.

Ask the class if they can suggest reasons why it is better to know their views of Arabs and to continually examine those views, than it is to hold a narrow stereotypical view of Arabs. Students should suggest the following:

1. Reluctance to make quick judgments about Arabs.
2. Development of insight into the diversity and complexity involved in being an Arab.
3. Tendency to interact with an Arab person as an individual and not just as an "Arab."
4. Less likelihood of making decisions based on inaccurate or stereotypical information.
5. A developing interest in learning more about Arab culture.
6. An increased understanding if not acceptance of why many Arabs take the positions they do.
7. An awareness that Arab culture can be different from the decisions made by notions representing Arab people.
8. A better understanding of why each individual sees the Arabs the way they do.
9. Information which will allow the student to correct others when they make inaccurate or stereotypic statements about the Arabs.

A two-week unit will not accomplish these goals. It may not accomplish any of them. There are also many other reasons for studying another group. Yet the potential for developing understanding is increased if we are aware of our own perceptions and continue to evaluate those perceptions as we gather more data about a particular group.

Summary of Research Related to Perception Statements in Student Handout # 19.

1. TRUE. We tend to focus on what is important to us, not to others. Hence, it is important to see the connection between what we value and what others value.

2. FALSE. Beliefs and images of others change only after (1) a great amount of new, diverse information is presented; and (2) when predispositions toward the information and stereotyped group(s) have changed.

3. TRUE. Feeling safe and secure about one's own life usually indicates a willingness to perceive others more accurately because of a decreased sense of threat. Our own personal fears tend to preclude our ability to view others accurately.

4. FALSE. Since people assume that their own actions are logical to others --because they seem logical to themselves-- we do not readily see our own stereotypes about others.

5. PROBABLY FALSE. People generally share some of the same stereotypes, but their own biases and personalities enter into the picture. Hence, one characteristic important to one person may not be necessarily important to another person perceiving the same group or object. We are selective in what we see in others.

6. TRUE. We do the perceiving, hence our images say much more about ourselves than they do about the persons we are perceiving.

7. FALSE. We run the risk of projecting onto others what we think is logical simply because it seems logical to us in our own behavior. We can probably be most effective if we sensitize ourselves to differences in ideas and feelings.

APPENDIX

Additional Resources:

You and your students can use the following sources to obtain more information about the Arabs. Much of the information you receive will be from Arab governments or organizations operated by Arabs with the express purpose of promoting their particular viewpoints on issues and topics involving Arab people. These materials can be useful if students and teachers alike keep in mind the fact that most material represents only one perspective on an issue. When you write to these organizations be sure to make specific requests. They will often send you postcards, magazines, newspapers, stamps, textbooks, drawings, calendars, posters, etc., in addition to the regular information bulletins and articles.

EMBASSIES:

ALGERIA INTERESTS SEC. 2118 Kalorama Rd., N.W., Washington, D.C. 20008.

EGYPT. 2310 Decatur Pl., N.W., Washington, D.C. 20008.

HASHEMITE KINGDOM OF JORDAN. 2319 Wyoming Ave., N.W., Washington, D.C. 20008.

IRAQ. 1801 P Street, N.W., Washington, D.C. 20008.

ISRAEL. 1621 22nd St., N.W., Washington, D.C. 20008.

JORDAN. 2319 Wyoming Ave., N.W., Washington, D.C. 20008.

KUWAIT. 2940 Tilden St., N.W., Washington, D.C. 20008.

LEBANON. 2560 28th St., N.W., Washington, D.C. 20008.

LIBYAN ARAB REPUBLIC. 2344 Massachusetts Ave., N.W., Washington, D.C. 20008.

MAURITANIA. 2129 Leroy Pl., N.W., Washington, D.C. 20008.

MOROCCO. 1601 21st St., N.W., Washington, D.C. 20008.

OMAN. 2342 Mass. Ave., N.W., Washington, D.C. 20008.

QATAR. 2621 Connecticut, N.W., Washington, D.C. 20008.

SAUDI ARABIA. 1520 28th St., N.W., Washington, D.C. 20008.

SUDAN. 757 Third Ave., New York, New York 10017.

SYRIA. 600 New Hampshire Ave., N.W., Washington, D.C. 20008.

TUNISIA. 2408 Mass. Ave., N.W., Washington, D.C. 20008.

YEMEN ARAB REPUBLIC. 600 New Hampshire Ave., N.W., Washington, D.C. 20037.

MISSIONS:

ALGERIA. 750 Third Ave., New York, New York 10017.

BAHRAIN. 747 Third Ave., New York, New York 10017.

EGYPT. 36 E. 67th St., New York, New York 10021.

IRAQ. 14 E. 79th Street, New York, New York 10021.

JORDAN. 866 U. N. Plaza, New York, New York 10017.

LEBANON. 866 U.S. Plaza, New York, New York 10017.

LIBYA. 866 U.S. Plaza, New York, New York 10017.

MAURITANIA. 600 Third Ave., New York, New York 10016.

MOROCCO. 757 Third Ave., New York, New York 10017.

OMAN. 605 Third Ave., New York, New York 10016.

PEOPLE'S YEMEN. 211 E. 43rd St., New York, New York 10017.

QATAR. 747 Third Ave., New York, New York 10017.

SAUDI ARABIA. 6 E. 43rd St., New York, New York 10017.

SUDAN. 757 Third Ave., New York, New York 10017.

SYRIA. 150 E. 58th St., New York, New York 10022.

TUNISIA. 40 E. 71st St., New York, New York 10021.

UNITED ARAB EMIRATES. 866 Second Ave., New York, New York 10017.

YEMEN ARAB REPUBLIC. 211 E. 43rd St., New York, New York 10017.

PALESTINE LIBERATION ORGANIZATION. 101 Park Ave., New York 10017.

Organizations

The following organizations are good sources of data and free or inexpensive materials, each with its own particular point of view.

AAUG (Association of Arab American University Graduates).
Box 7391 North End Station, Detroit, Michigan 48202.

American Friends in the Middle East, Inc. Information Services.
1717 Massachusetts Avenue, N.W., Washington, D.C. 20036.

AMARA (American Arabic Association).
Box 18217, Boston, Massachusetts 02118.

American Petroleum Institute.
1801 K Street, N.W., Washington, D.C. 20006

Arab Information Center.
235 Montgomery Street, Suite 666, San Francisco, CA 94104.

Arab Information Center.
1875 Connecticut Avenue, N.W., Washington, D.C. 20036.

B'nai B'rith, Anti-Defamation League.
315 Lexington Avenue, New York, New York 10016

Center for Near Eastern Studies.
50 Washington Square, New York, New York 10003

Middle East Affairs Council.
4005 47th Street, N.W., Washington, D.C. 20016.

The Middle East Image Committee.
Professor Farhat J. Ziadeh, Chairman, Department of Near Eastern Languages, University of Washington, Seattle, Washington 98105

Middle East Institute.
1761 N Street, N.W., Washington, D.C. 20036.

MESA (Middle East Studies Association).
24 Waverly Place, Room 566, New York, New York 10003.

NAAA (National Association of Arab-Americans).
Suite 723-A, 1028 Connecticut Avenue, N.W., Washington, D.C. 20036.

Near East Foundation.
Department of Development. 54 East 64th Street, New York, New York 10021.

Palestine Liberation Organization Office.
101 Park Avenue, New York, New York 10017.

United Nations Association of the United States of America.
345 East 46th Street, New York, New York 10017.

United States Department of State.
Public Inquiries Division, Office of Media Services.
Washington, D.C. 20520.

United Nations.
Publications Office, United Nations Plaza, New York, New York 10017.

UNRWA Liaison Office.
United Nations. Room 1801, United Nations.
New York, New York 10017.

U.S. OMEN (Organization for Medical and Educational Needs).
505 Heartwell Building, Long Beach, California 90802.

Arab Information Offices

Many of the Arab nations are members of the League of Arab States. This organization operates programs throughout the Arab world and has resource materials on a variety of topics. LAS maintains Arab information offices at the following locations:

1875 Connecticut Avenue, N.W., Washington, D.C. 20036

18 South Michigan Avenue, Chicago, Illinois 60603

Russ Building, 235 Montgomery Street, Suite 666, San Francisco, California 94104

Hartford Building, Suite 1302, Dallas, Texas 75201

225 Metcalf Street, Suite 310, Ottawa 4, Ontario, CANADA

Main Office: 747 Third Avenue, New York, New York 10017

Major Oil Companies

Major oil companies that have operations in the Arab nations frequently have useful materials. Some of these are listed below.

Students may be interested in identifying the ways the companies' interest in oil development is reflected in the point of view or selection of articles in these publications.

Arabian American Oil Company, Inc. (ARAMCO)
1345 Avenue of the Americas
New York, New York 10019

Continental Oil Company (CONOCO)
High Ridge Park
Stamford, Connecticut 06904

EXXON Corporation
30 Rockefeller Plaza
New York, New York 10020

Gulf Oil Corporation
Gulf Building
Pittsburgh, Pennsylvania 15219

Mobile Oil Corporation
150 East 42nd Street
New York, New York 10017

ARAB PRESS

MAJOR NEWSPAPERS, MAGAZINES, AND PERIODICALS PUBLISHED IN THE ARAB WORLD.

These sources could be very useful to classroom study of the Arabs, especially those in English. Students could each write a letter to one source asking for at least one copy of a paper or magazine for a particular date or week. The class could on arrival examine advertising, want ads, political cartoons, types of information, sports, etc. comparing Arab sources with Arab sources and with their own local newspaper. The magazines could be used even if they are in Arabic to decode the language and to study the values of the readers as reflected in the advertisements. This also should be done in a comparative way with magazine ads from similar United States publications.

ALGERIA

AL-SHAAB. Arabic daily newspaper, P.O. Box 655, Algiers.

AL-JOMHOURIYA. French daily newspaper, 6 Rue Bin Senouci, Oran.

AL-NASR. Arabic daily newspaper, 100 rue Larbi Ben M'hidi, Constantine.

EL-MOUJAHID. French weekly newspaper, P.O. Box 810, Algiers.

ALGERIE ACTUALITE. French wekkly magazine, 20, rue de La Liberte, Algiers.

AL-MOUJAHID. Arabic weekly magazine, P.O. Box 810, Algiers.

REVOLUTION AFRICAINE. French weekly magazine, 7 rue du Stade-Hydra, Algiers.

ALWAN. Arabic monthly magazine, 10 Hosaiba Bin Bou Ali St., Algiers.

EL-DJEICH. Arabic-French monthly magazine, 3, Chemin de Gascoope, Algiers.

AL-ASALA. Arabic bi-monthly magazine, P. O. Box 63, Algiers.

BAHRAIN. AL-ADWAA, Arabic weekly magazine, P. O. Box 224, Manama.

AL-MAWAQIF. Arabic weekly magazine, P.O. Box 1083, Manama.

AL-MOJTAMA'. AL-JADEED. Arabic weekly magazine, P. O. Box 950, Manama.

SADA AL-USBOU'. Arabic weekly magazine, P.O. Box 549, Manama.

GULF WEEKLY MIRROR. English weekly newspaper, P.O. Box 455, Manama.

AL-BAHRAIN AL-YOUM. Arabic monthly magazine, P.O. Box 253, Manama.

EGYPT

AL-AHRAM. Arabic daily newspaper, Galaa St., Cairo.

AL-AKHBAR. Arabic daily newspaper, Sahafa St., Cairo.

AL-GOMHOURIYA. Arabic daily newspaper, 24, Zakaria Ahmed St., Cairo.

AL-MASAA'. Arabic daily newspaper, 24, Zakaria Ahmed St., Cairo.

THE EGYPTIAN GAZETTE. English daily newspaper, 24, Zakaria Ahmed St., Cairo.

AL SHABAB AL ARABI. Weekly Arabic Newspaper For Arab Immigrants, P. O. Box 1466, Cairo.

AKHER SAA'. Arabic weekly magazine, 6 Sahafa St., Cairo.

AL-MOUSAWAR. Arabic weekly magazine, 16, Mohamed Ezz Al-Arab St., Cairo.

ROSE EL-YOUSSEF. Arabic weekly magazine 89 (A) Qasr al-Aini St., Cairo.

AL-AHRAM AL-IQTISADI. Arabic bi-weekly magazine, Galaa St., Cairo.

AL-THAQAFA. Arabic monthly magazine 27, Tharwat St., Cairo.

MIDDLE EAST OBSERVER. Business & Economics of the Arab World, 8 Shawarby St., Cairo.

IRAQ

AL-THAWRA. Arabic daily newspaper, P.O. Box 2009, Baghdad.

AL-JOMHOURIYA. Arabic daily newspaper, P. O. Box 491, Baghdad.

AL-RIADI. Arabic daily newspaper, P. O. Box 58, Baghdad.

ALI F BAA'. Arabic weekly magazine, Ministry of Information, Baghdad.

THE BAGHDAD OBSERVER. English daily newspaper, P. O. Box 257, Baghdad.

AL-AQLAM. Arabic monthly magazine, Ministry of Information, Baghdad.

AL-MARA. Arabic monthly magazine, P.O. Box 211, Baghdad.

AL-THAQAFA. Arabic monthly, magazine, Tahreer Square, Baghdad.

AL-TORATH AL-SHAABI. Arabic monthly magazine, Ministry of Information, Baghdad.

AL-SEYAHA. Arabic bi-monthly magazine Iraqi Resorts Department, Baghdad.

JORDAN

AL-DEFAA'. Arabic daily newspaper Amman.

AL-DESTOUR. Arabic daily newspaper, P.O. Box 591, Amman.

AL-RA'I. Arabic daily newspaper, P. O. Box 6710, Amman.

AL-URDON. Arabic daily newspaper, P. O. Box 6194, Amman.

AKHBAR AL-USBOU'. Arabic weekly magazine, P. O. Box 605, Amman.

AL-HAWADETH. Arabic weekly magazine, Amman.

AL-TANMIA. Arabic bi-monthly magazine, Ministry of Culture and Information, Amman.

AL-LEWAA'. Arabic weekly magazine, P.O. Box 2704, Amman.

AL-SABAH. Arabic weekly newspaper, P.O. Box 2396, Amman.

AMMAN AL-MASAA'. Arabic weekly newspaper, P.O. Box 522, Amman.

KUWAIT

AKHBAR AL-KUWAIT. Arabic daily newspaper, P. O. Box 1747, Kuwait.

AL-QABAS. Arabic daily newspaper, P.O. Box 21800, Kuwait.

AL-RA'I AL-AMM. Arabic daily newspaper, P.O. Box 2270, Kuwait.

AL-SIYASA. Arabic daily newspaper, P.O. Box 695, Kuwait.

KUWAIT TIMES. English daily newspaper, P.O. Box 1301, Kuwait.

THE DAILY NEWS. English daily newspaper, P.O. Box 695, Kuwait.

AL-HADAF. Arabic weekly magazine, P.O. Box 1142, Kuwait.

AL-NAHDA. Arabic weekly magazine, P.O. Box 695, Shuwaikh.

AL-TALI'AA. Arabic weekly magazine, P.O. Box 1082, Kuwait.

AL-WATAN. Arabic weekly magazine, P.O. Box 1774, Kuwait.

SAWT AL-KHALEEJ. Arabic weekly magazine, P. O. Box 659, Kuwait.

AL-ARABI. Arabic monthly magazine, P. O. Box 748, Kuwait.

LEBANON

AL-AMAL. Arabic daily newspaper, P. O. Box 992, Beirut.

AL-ANWAR. Arabic daily newspaper, P. O. Box 918, Beirut.

AL-DONIA. Arabic daily newspaper, P. O. Box 4599, Beirut.

AL-HAYAT. Arabic daily newspaper, P.O. Box 987, Beirut.

AL-JAREEDA. Arabic daily newspaper, P. O. Box 220, Beirut.

AL-MOHARIR. Arabic daily newspaper, P. O. Box 5366, Beirut.

AL-NAHAR. Arabic daily newspaper, P. O. Box 1354, Beirut.

AL-NIDAA'. Arabic daily newspaper, P. O. Box 1354, Beirut.

AL-SAFEER. Arabic daily newspaper, P. O. Box 155015, Beirut.

LISAN AL-HALL. Arabic daily newspaper, P. O. Box 4619, Beirut.

THE DAILY STAR. English daily newspaper, P. O. Box 987, Beirut.

L'ORIENT LE JOUR. French daily newspaper, P. O. Box 688, Beirut.

SOIR. French daily newspaper, P. O. Box 1470, Beirut.

AL-HAWADETH. Arabic weekly magazine, P. O. Box 1281, Beirut.

AL-SAYYAD. Arabic weekly magazine, P. O. Box 918, Beirut.

KAB-ELIAS. Arabic Monthly Magazine, For Lebanese Immigrants, P. O. Box 5376, Beirut.

SKETCH. Monthly English Magazine, Mmeimneh St., Ras Beirut, Beirut.

AL-USBOU' AL-ARABI. Arabic weekly magazine, P. O. Box 1404, Beirut.

THE ARAB ECONOMIST. English monthly magazine, P. O. Box 6068, Beirut.

LIBYA

AL-JIHAD. Arabic daily newspaper, P. O. Box 4814, Tripoli.

AL-SHOURA. Arabic daily newspaper, P. O. Box 321, Benghazi.

MEDITERANEAN NEWS. English weekly newspaper, P. O. Box 804, Tripoli.

AL-BAIT. Arabic bi-weekly magazine, P. O. Box 4845, Tripoli.

AL-THAQAFA
AL-ARABIYA. Arabic monthly magazine, P. O. Box 4814, Tripoli.

AL-WIHDA AL-ARABIYA. Arabic monthly magazine, P. O. Box 4814, Tripoli.

MOROCCO

AL-ALAM. Arabic daily newspaper, 11 Avenue Allal Ben, Abdullah, Rabat.

AL-ANBAA'. Arabic daily newspaper, P. O. Box 65, Rabat.

LE MATI N. French daily newspaper, Mohamed Smiha St., Casablanca.

AL-AHDAF. Arabic weekly magazine, Casablanca.

TANIA. Arabic-French weekly magazine, 8 France square, Tanjier.

AL-ATLAS. Arabic bi-weekly magazine, Mohamed V St., Rabat.

OMAN

OMAN. Arabic weekly newspaper, P. O. Box 600, Muscat.

TIJARAT OMAN. Arabic, English quarterly magazine, P. O. Box 580, Muscat.

QATAR

AL-ARAB. Arabic weekly newspaper, P. O. Box 633, Doha.

AL-DOHA. Arabic monthly magazine, Ministory of Information, P. O. Box 2324, Doha.

GULF NEWS. English weekly magazine, Doha.

AL-UROUBA. Arabic weekly magazine, P. O. Box 633, Doha.

SAUDI ARABIA

AL-MADINA. Arabic daily newspaper, P. O. Box 807, Jeddah.

AL-NADWA. Arabic daily newspaper, Mecca.

OKAZ. Arabic daily newspaper, P. O. Box 1508, Jeddah.

AL-JAZEERA. Arabic weekly newspaper, P. O. Box 354, Riyadh.

AL-YAMAMA. Arabic weekly magazine, P. O. Box 851, Riyadh.

SUDAN

AL-AYYAM. Arabic daily newspaper, P. O. Box 262, Khartoum.

AL-RA'I AL-AAM. Arabic weekly newspaper, P. O. Box 1228, Khartoum.

AL-FAJR. Arabic bi-weekly magazine, P. O. Box 279, Khartoum.

SYRIA

AL-BAA'TH. Arabic daily newspaper, P. O. Box 2865, Damascus.

AL-FIDAA'. Arabic weekly newspaper, Hama.

AL-ISHTIRAKI. Arabic weekly newspaper, P. O. Box 3029, Damascus.

AL-TALI'AA. Arabic weekly magazine Dar Al-Baath, Brazil St., Damascus.

FLASH OF DAMASCUS. English, French, Spanish and Arabic, P. O. Box 3320, Damascus.

TUNISIA

AL-AMAL. Arabic daily newspaper, 10 Nahj Roma, Tunis.

L'ACTION. French daily newspaper, 10 Nahj Roma, Tunis.

AL-AYYAM. Arabic weekly newspaper, 5 Pierre de Coportan, Tunis.

AL-MAR'AA. Arabic monthly magazine, 56 Bab al-Banat St., Tunis.

UNITED ARAB EMIRATES

AL-ITTIHAD. Arabic daily newspaper, P. O. Box 791, Abu Dhabi.

AKHBAR DUBAI. Arabic weekly magazine, P. O. Box 1420, Dubai.

ABU DHABI NEWS. English weekly newspaper, Ministry of Information, P.O. Box 17, Abu-Dhabi.

DER'I AL-WATAN. Arabic bi-weekly magazine, P. O. Box 4224, Abu-Dhabi.

AL-SHOROUQ. Arabic monthly magazine, Sharja.

P. D. R. YEMEN

AL-AKHBAR. Arabic daily newspaper, P. O. Box 435, Aden.

AL-THAWRI. Arabic daily newspaper, Aden.

SAWT AL-UMMAL. Arabic weekly newspaper, Aden.

AL-SHOU'LA. Arabic bi-weekly magazine, Aden.

AL-THAQAFA AL JADEEDA. Arabic monthly magazine, P. O. Box 1187, Aden.

YEMEN

AL-JOMHOURIYA. Arabic daily newspaper, Taiz.

AL-BILAAD. Arabic weekly newspaper, P. O. Box 1428, Sana'a.

PALESTINIAN

JOURNAL OF PALESTINE STUDIES. English quarterly journal, P. O. Box 7164, Beirut.

Source: The American-Arabic Speaking Community Almanac, 1975. The News Circle, Los Angeles, Cal.

Bibliography and Media Resources

General:

These are books you may find useful as background sources on the Arabs. Some are annotated for your convenience.

Lewis, Bernard. *Arabs and History* (New York: Harper and Row, 1950).

Short paperback - outline of Arab history and culture from the time of Mohammed.

Lewis, Bernard. *The Middle East and the West* (London: Lowe and Brydone, Ltd., 1963).

Looks at important aspects of the Middle East, including chapters on "The Revolt of Islam", "The Quest for Freedom", and "The Impact of the West".

Berger, Morroe. *The Arab World Today* (Garden City: Anchor Books, Doubleday and Company, 1962).

Good sections on Arab culture, especially the section on "Men, Women, and Families" and the section on "Personality and Values". Excellent as one example of a perception of what it means to be an Arab.

Hourani, Albert. *Arabic Thought in the Liberal Age, 1798-1939* (Oxford: Oxford University Press, 1962).

Intellectual history of the Arabs focusing on the interaction of Arab and European thought. Has good quotes that might be useful as data cards in the match game.

Karpat, Kernal H. (ed.). *Political and Social Thought in the Contemporary Middle East* (New York: Praeger Publishers, 1968).

Anthology of many articles of value, many by Arabs, on social and political life in the region.

Lane, Edward. *The Manners and Customs of the Modern Egyptians* (New York: Dutton, Everyman's Library #315, 1908).

Documents the experience of Edward Lane in Egypt from 1825 to 1833, covering all aspects of daily life in great descriptive detail. Would be useful for comparison to Egypt today.

Lerner, Daniel. *The Passing of Traditional Society: Modernization in the Middle East* (New York: The Free Press, 1958).

Dated but useful in documenting the changes people undergo when modernization takes place. Some interesting case studies can be found in this volume.

Kerr, Malcolm. *The Arab Cold War, 1958-1970. Gamal Abd al-Nasser and His Rivals* (Oxford: Oxford University Press, 1971).

Good on political developments involving Arabs.

Mosley, Leonard. *Power Play: Oil in the Middle East* (New York: Random House, 1973).

Lenczowski, G. *United States Interest in the Middle East* (Washington, D.C.)

Johnson-Davies, Denys (ed.) *Modern Arabic Short Stories* (London: Heinemann Educational Books, Ltd., n.d.).

These stories, cleverly chosen and admirably translated, represent a most interesting phase in the continued renaissance of Arabic literature.

Peretz, Don. *The Middle East Today* (New York: Holt, Rinehart and Winston, 1971).

Good general survey, quite readable, of the people, history, and politics of the Middle East by a noted authority in the field.

Young People:

These books are especially useful for young people. Annotations by Ayad Al-Qazzaz

Cooke, David C. *Kuwait: Miracle in the Desert* (New York: Grosset & Dunlop, 1970).

See especially Chapter 6: "New Role of Women" and Chapter 10: "A Misunderstood People."

Diqs, Isaak. *Bedoin Boyhood* (New York, Washington: F.A. Praeger, 1969).

By a former shepherd in the Negev, born in 1938, "the book is written in a strong yet sensitive English that creates

a truly vibrant and moving picture of a people whose traditional ways are being shattered by the multiple thrusts of the twentieth century."

Ellis, Harry B. *Israel: One Land, Two Peoples* (New York: Thomas Y. Crowell, 1972).

By a senior correspondent for the Christian Science Monitor, this is an invaluable aid in understanding Israeli society and the larger Arab-Israeli conflict.

Henderson, Larry. *The Arab Middle East* (New York: Thomas Nelson, 1970).

Part of Nelson's World Neighbor Series, the book discusses the problems of the Arab lands, delving into the past for the influences that still strongly affect life and attitudes today. Several interesting chapters on Palestine include information of the Arab Revolt, the several wars, and the present situation.

Henderson, Larry. *Egypt and the Sudan* (1971).

The Land and People Series (Portraits of the Nations) (Philadelphia and New York: Lippincott Company)

Excellent series by outstanding authors, each with well-grounded, unique understanding of the country and people about whom they write.

Copeland, Paul. *The Land and People of Libya* (1972). Particularly Chapter 3: "Peoples of Libya" and Chapter 18: "Holidays and Feasts." Also by Copeland, *The Land and People of Jordan* (1972) and *The Land and People of Syria* (1972).

Lovejoy, Bahija. *The Land and People of Iraq* (1964).

Mahmoud, Zaki Naguib. *The Land and People of Egypt* (1972). Particularly Chapter 4: "What Is Islam?"

Spencer, William. *The Land and People of Tunisia* (1972). Particularly Chapter 6: "The Way Toward Freedom."

Winder, Viola. *The Land and People of Lebanon* (1973).

Teta, John A. *Iraq in Pictures* (Sterling Publishing, 1971).

Much accurate and important information is squeezed into this little volume. Also in the same series, *Kuwait in Pictures*, *Lebanon in Pictures*, *Morocco in Pictures*, *Tunisia in Pictures*.

Turki, Fawaz. *The Disinherited: Journal of a Palestinian Exile* (New York: Monthly Review Press, 1972. Reissued with *Epilogue*, 1974).

Warren, Ruth. *First Book of the Arab World* (New York: Franklin Watts, 1963).

Written descriptions are well-illustrated by photographs and maps.

Warren, Ruth. *Mohammed* (New York: McGraw-Hill, 1963).

Warren, Ruth. *The Nile* (New York: McGraw-Hill, 1968).

Audio-Visual Materials:

All materials listed here are FREE (borrower pays return postage) unless otherwise noted.

General Interest

History and Culture of the Middle East. Black and white, 56 min. Middle East Institute, 1761 N Street, N.W. Washington, D.C. 20036 ($3.00 fee)

Arab Folk Dances. Color, 22 min. Arab Information Center, 747 Third Avenue, 25th Floor, New York, New York 10017

Gift of Islam. Color, 25 min. Arab Information Center, 747 Third Avenue, 25th Floor, New York, New York 10017 or Near East Studies Center, University of California, 16 Spear Street, San Francisco, California 94105.

Islam

Road to Arafat. Color, 50 min. Arab Information Center, 235 Montgomery Street, Suite 666, San Francisco, California 94104.

Al-Hajj. Color, 25 min. Arab Information Center, 235 Montgomery Street, Suite 666, San Francisco, California 94104.

Specific Countries

Egyptian Beaches. Color, 15 min. Arab Information Center, 235 Montgomery Street, Suite 666, San Francisco, California 94104.

Nile the Creator. Color, 25 min. Arab Information Center, San Francisco.

This Is Egypt. Color, 45 min. Arab Information Center, San Francisco.

Kingdom of Saudi Arabia. Color, 45 min. Arab Information Center, San Francisco.

Message from Riyadh. Color, 20 min. Arab Information Center, San Francisco.

New Face of Saudi Arabia. Color, 20 min. Standard Oil of California, 16 Spear Street, San Francisco, California 94105.

Green Desert. Color, 20 min. Middle East Institute, 1761 N Street, N.W., Washington, D.C. 20036 ($3.00 fee).

Kuwait Today. Color, 22 min. Arab Information Center, 747 Third Avenue, 25th Floor, New York, New York 10017 or Kuwaiti Embassy, 2940 Tilden Street, N.W., Washington, D.C. 20008.

A Kuwaiti Family at Home. Black and white, 10 min. Arab Information Center, San Francisco.

Oil Worker in Kuwait. Color filmstrip with tape cassette, 12 min. Arab Information Center, San Francisco.

Free Publications

ARAB REPORT. Monthly newsletter of the Arab Information Center, Washington, D.C.

THE ARABS - WEST COAST REPORT. Monthly newsletter of the Arab Information Center, San Francisco.

ARAMCO WORLD. Arabian-American Oil Co., 1345 Avenue of the Americas, New York, New York 10019.

HEJIRA CALENDAR. A Muslim calendar featuring excellent reproductions of Arab art available yearly from CONOCO. Prints suitable for framing.

U.S. GOVERNMENT PRINTING OFFICE.
Superintendent of Documents, U.S. Government Printing Office, Washington, D.C., 20402.

Ask for publications lists dealing with fact sheets and pocket handbooks on nations of the Middle East and North Africa.

"YOU KIDS ARE ALL ALIKE"

Part I

Let's suppose it's the week before Christmas and you are given the task of buying a present for each of the following people:

_____ 1. Harry Skinner, a cab driver

_____ 2. Marsha Truelove, a Red Cross volunteer

_____ 3. Freddy Faster, a sixth grade "A" student

_____ 4. Abigail Watson, a senior citizen

Which of the following gifts would you choose for each? Write the letter of the gift you choose beside each person's name.

A. a desk dictionary
B. a rocking chair
C. two tickets to the opera
D. a pair of skis
E. a leather jacket
F. a make-up kit
G. a David Cassidy album
H. a first-aid kit

WHY did you choose the gifts you did? Did you choose

-- the leather jacket for Harry because "it's the kind of clothes a cab driver wears"?

-- the first-aid kit for Marsha since "it may come in handy next time she helps out in an emergency"?

-- the desk dictionary for Freddy who "can always use a dictionary to help him in his studies"?

-- the rocker for Abigail, who "probably doesn't get around too much and spends most of her time staring out the window"?

The choices listed above would undoubtedly be very "usual" selections -- but they people on our list happen to be "unusual". THEY DON'T FIT INTO SUCH NEAT "CATEGORIES".

Harry is a voice student who drives a cab in his spare time. He has nothing against leather jackets, but he'd much prefer the opera tickets. He hopes to be an opera singer one of these days.

Marsha, at sixteen, thinks David Cassidy is "super" and she listens to his records while doing volunteer work at the Red Cross canteen afternoons after school. She doesn't need a first-aid kit to serve coffee and Cokes to servicemen.

Freddy is working on a clown routine for the school talent show right now. A make-up kit would help his act a lot more than a dictionary would!

Abigail, born in Vermont, still enjoys skiing down a powdery slope on a brisk winter day. She would put new skis to good use and has no need of a rocking chair just yet.

Did the "labels" on these people mislead you into making the "usual choices"? Then you read too much into them. To know a person well, you need a great deal more information than a label will give you. With nothing more than a word or two to go on, your mind produced a stereotyped picture, rather than a real one.

Part II

In printing, a "stereotype" is a metal plate which reproduces the same picture over and over. In thinking, a stereotype is a mental picture reproduced over and over. It has all the individuals in a particular group looking, acting, thinking the same way. Stereotypes cloud our judgment because they ignore the fact that no two human beings are identical and because we use them to reinforce our prejudices.

Take the cab driver, for example. Did you picture him in your mind as a middle-aged, rugged, boisterous family man? That is one stereotype of a "cabbie" -- the one you usually see on TV or in the movies. Real-life cab drivers, though, can be young or old, sensitive, well-educated, soft-spoken, shy, unmarried, and either male or female, to mention only a few items. Yet, when we think in stereotypes, we tend to ignore this.

Here are some other examples of stereotypes. Do you recognize them?

1. She wears her hair tied in a bun.
   She wears horn-rimmed glasses.
   She's a spinster.
   She's always saying "shh" to people.
   She spends her days surrounded by books.

   She's a _____

2. He's fast-talking and fast-moving.
   His secretary adores him.
   He's fearless and can take a beating as well as give one.
   He usually outwits the police.
   His clients often include beautiful women.

   He's a _____

3. She's a big, meddlesome lady with a loud voice.
   She pays surprise visits to her children.
   She's fond of saying "My poor baby."
   She's been known to wreck marriages.
   She likes to spoil the children.

   She's a _____

How true to life are these stereotypes? Usually, a stereotype has a grain of truth to it. There probably are some librarians who wear their hair in a bun, some private eyes who are chased by beautiful women, some mothers-in-law who are pests, but many more do not fit these descriptions at all. The danger in the stereotype is that it distorts our understanding of people by ignoring their differences.

To demonstrate how common these stereotypes are, write five statement clues about a person. See how many clues you must read before the class guesses who the person is.

Clues:

1. _____

2. _____

3. _____

4. _____

5. _____

The person described is _____

_____

Now, find examples of people who don't fit these categories. Share these with the class. Everyone in the class will probably know at least one person who does not fit the stereotyped "clues" usually applied to his or her job, age group, ethnic group, physical type, sex, or other category.

PART III

What is wrong with stereotypes? Well, lets take, for example, this statement about young people:

> "You kids are all alike. You show no respect for your elders; you have poor manners, and you speech is as sloppy as your dress. You don't realize how good you have it. Now in my day . . . ."

The harm here is that the person who believes in this stereotype may act on his belief. You, as a young person, would be the victim. Maybe you've had such an experience -- Have you ever met a merchant who doesn't trust kids in his store? A bus driver who hates all the kids who go to that school on the hill? A teacher who is suspicious of a boy with long hair?

Stereoptypes are often used by the mass media -- on TV, in advertizing, in the movies, magazines, comics, and so on. Sometimes the stereotypes are amusing -- the hen-pecked husband, the absent-minded professor, the tuned-out hippie -- make us laugh because they are extreme exaggerations of the real thing. They are not so funny, however, to the victim, or when the society <u>acts out</u> the ideas suggested by the stereotype.

The mass media rely on the fact that all of us have certain stereotypes in our heards. The column at the left lists a number of different types of people. Can you match the person to the quality in the right-hand column with which he or she is usually associated?

_____	1.	BLONDES	a. lack of respect for adults
_____	2.	FAT PEOPLE	b. are not scholars
_____	3.	RED HEADS	c. smoke cigars
_____	4.	ATHLETES	d. have more fun
_____	5.	PROFESSORS	e. are glamorous
_____	6.	POLITICIANS	f. are hot-tempered
_____	7.	TEENAGERS	g. are always jolly
_____	8.	ACTRESSES	h. are absent-minded

Like all stereotypes, these -- although relatively harmless -- distort the truth. They suggest that all people in a particular group behave in the same way. They also suggest that <u>only</u> these people behave in that way. Neither is true, and you can see how dangerous such generalizations become when they are applied to ethnic groups, for example: "Arabs are sneaky and bloodthirsty."

It is important to remember that no group has a monopoly on fighting, laziness, ignorance, drinking, criminal or violent behavior, greed, pushiness, and so on. Nor does any group have a monopoly on beauty, brains, glamor, strength, humor, talent, and the like. Every group has its share of all these human qualities. A certain amount of stereotyping is bound to occur, but we should try to be aware of doing it and avoid it. No label can be pasted on an individual or group that really describes it -- after all, labels belong on products, not people.

PART IV

The following list of statements are examples of the kind of comments people often make about other groups. In your opinion, which are stereotypes and which are factual statements about the group? Place an "S" next to the stereotyped statements and write "true" beside those you think are factual.

1. _____ People with red hair lose their tempers quickly.

2. _____ Girls can't think as logically as boys.

3. _____ People with beards are usually very artistic.

4. _____ People who smoke a lot are usually very nervous types.

5. _____ Chinese girls normally have straight hair.

6. _____ Boys are stronger than girls.

7. _____ Most professors are paid less than doctors.

8. _____ Teenagers show no respect for their elders.

The two factual statements are numbers 5 and 7. How does these statements differ from the others?

The Arabs are:

religious	1 : 2 : 3 : 4 : 5 : 6 : 7	non-religious
primitive	1 : 2 : 3 : 4 : 5 : 6 : 7	civilized
rich	1 : 2 : 3 : 4 : 5 : 6 : 7	poor
good	1 : 2 : 3 : 4 : 5 : 6 : 7	bad
kind	1 : 2 : 3 : 4 : 5 : 6 : 7	cruel
unhappy	1 : 2 : 3 : 4 : 5 : 6 : 7	happy
peaceful	1 : 2 : 3 : 4 : 5 : 6 : 7	warlike
simple	1 : 2 : 3 : 4 : 5 : 6 : 7	complex
strong	1 : 2 : 3 : 4 : 5 : 6 : 7	weak
dishonest	1 : 2 : 3 : 4 : 5 : 6 : 7	honest
mysterious	1 : 2 : 3 : 4 : 5 : 6 : 7	familiar
proud	1 : 2 : 3 : 4 : 5 : 6 : 7	humble
powerful	1 : 2 : 3 : 4 : 5 : 6 : 7	powerless
brave	1 : 2 : 3 : 4 : 5 : 6 : 7	cowardly
cities	1 : 2 : 3 : 4 : 5 : 6 : 7	countryside
dull	1 : 2 : 3 : 4 : 5 : 6 : 7	exciting
serious	1 : 2 : 3 : 4 : 5 : 6 : 7	humorous
educated	1 : 2 : 3 : 4 : 5 : 6 : 7	uneducated
trustworthy	1 : 2 : 3 : 4 : 5 : 6 : 7	untrustworthy
cooperative	1 : 2 : 3 : 4 : 5 : 6 : 7	uncooperative

You are deciding the terms you associate with the Arabs. Place a check in the category (1, 2, 3, 4, 5, 6, 7) which most closely relates the Arabs to the two words on the scale. For example, on the first scale you decide whether you think the Arabs are:

1. extremely religious
2. religious
3. somewhat religious
4. can't decide; some of each
5. somewhat non-religious
6. non-religious
7. extremely non-religious

1. Arab nations control over 50% of the known world reserves of oil.

   (Ho hum) (Interesting fact) (That's a problem)

2. Most Arabs are also of the Islamic religion.

   (Ho hum) (Interesting fact) (That's a problem)

3. Many Arab students attend college in the United States.

   (Ho hum) (Interesting fact) (That's a problem)

4. Some people in the United States hate Arab people.

   (Ho hum) (Interesting fact) (That's a problem)

5. It is difficult to say exactly what an Arab is.

   (Ho hum) (Interesting fact) (That's a problem)

6. Arabs invented the zero.

   (Ho hum) (Interesting fact) (That's a problem)

7. Many English words are derived from Arabic.

   (Ho hum) (Interesting fact) (That's a problem)

8. Arabic is a difficult language for people in the United States to learn.

   (Ho hum) (Interesting fact) (That's a problem)

9. Cairo is the capital of Egypt.

   (Ho hum) (Interesting fact) (That's a problem)

10. Israel and the Arab nations have had four wars since 1949.

    (Ho hum) (Interesting fact) (That's a problem)

11. Palestinian Arabs claim they were uprooted and forced out of their ancestral homes, businesses, and property.

    (Ho hum) (Interesting fact) (That's a problem)

12. Many American textbooks contain inaccurate information about the Arabs.

(Ho hum) (Interesting fact) (That's a problem)

13. Muslims believe the Koran is God's word, revealed through the Prophet Mohammed.

(Ho hum) (Interesting fact) (That's a problem)

14. Gasoline prices have doubled over the last ten years.

(Ho hum) (Interesting fact) (That's a problem)

15. According to the World Bank, the United States' *per capita* income of $7,060 is exceeded by that of Kuwait ($11,510), the United Arab Emirates ($10,480), and Qatar ($8,320) -- all Arab nations.

(Ho hum) (Interesting fact) (That's a problem)

16. Arabs invest over $20 billion a year in the United States.

(Ho hum) (Interesting fact) (That's a problem)

We Would Like You To Know

DATE _____

NAME _____

1. _____

2. _____

3. _____

4. _____

5. _____

6. _____

7. _____

8. _____

9. _____

10. _____

Sources

STUDENT HANDOUT # 4
Activity # 5

1. The language we speak. There are common expressions that people use to refer to other ethnic groups. These may contribute to the tendency to see people of another ethnic group as all alike.

   Examples: I tried to Jew him down. He's tricky as an Arab.

2. Ethnic jokes and anecdotes. Ethnic jokes are funny to many people, but such jokes promote the stereotyped views of a group which too many people hold.

   Examples: Ethnic jokes make *all* Polish people appear stupid, all Irish irresponsible and drunken, and so on.

3. Political cartoons and comic books. Through the concentrated use of symbols, cartoons communicate untrue or negative stereotypes most effectively in terms everyone can understand.

   Examples: Malignant, yellow-skinned Chinese spies; a noble, benevolent Uncle Sam; oily, grasping Arabs.

4. Television: Many television shows induce laughter or horror by focusing on the behavior or characteristics that national or ethnic groups are supposed to possess. These are usually overdone and perjorative.

   Examples: Indian massacres, Italian underworld vendettas, Chicano street-gang murders, and so on.

5. Films, magazines. Again, these forms of mass media allow stereotypes to be impressed on a wide audience.

   Examples: Advertisements showing lazy, happy Mexicans; films with stereotyped Blacks, such as the loyal "Mammy" in Gone With the Wind.

6. Literature. Novels and stories are sometimes full of stereotypes because of the limited perceptions or political purposes of the author.

   Examples: The Klan propoaganda novel, Birth of a Nation; "spy" novels in which the "enemy" is understood to be a particular nation.

7. Suggest your own sources of stereotypes in the society.

Records - Music	Furniture
Greeting cards	Commercials
Holidays	Bumper stickers
_____	_____
_____	_____
_____	_____
_____	_____

SCAVENGER HUNT

Rules and Items to collect

Rules:

No stealing is allowed. Students taking pages out of books or caught stealing material from libraries or stores will be disqualified and forced to pay for any item damaged or stolen.

Students may go anywhere in the city to obtain information. Parents or older brothers and sisters may help collect information, but a student must work with them. Tape recorders may be used. All items must be in the classroom on the 5th day in order to be counted.

Items to Collect:

Map showing where the Arabs live.
Maps showing different boundaries for Arab lands at different times.
Interviews with Arab-Americans living in the area.
Newspaper articles about the involvement of the United States with Arab nations.
Publications printed in Arab countries.
Post cards and/or stamps from Arab countries.
Articles from Time, or Newsweek on the Arabs.
Five pictures of daily life in an Arab country.
Clothing from Arab countries.
Copy of the Koran.
Copy of record demonstrating past and present music styles of Arab people.
Copy of statements by Arab leaders.
Pictures and descriptions of famous Arabs.
Article about Arabs that is 20 years old.
Copy of the record Ahab the Arab by Ray Stevens.
Artifacts of Arab culture from an import store.
Greeting cards with images of Arabs presented.
Pictures portraying Arab lifestyles.
Recipe for an Arab meal.

At least five other items but not more than ten of your choice that relate to the Arabs in some way.

Remember: You will not find all the items, but get as many as you can. The winner may well be the group that finds the most free choice items.

EVALUATION WORKSHEET FOR THE SCAVENGER HUNT

What information did you find that confirmed a perception you already had of the Arabs?

Do you consider the source of your information to be reliable? Worth believing?

What information did you find that was most interesting to you?

What information was the most difficult to find? Why?

Can you find two items of data in your collection that say opposite things about the Arabs? ---------- List the sources and the basic difference discovered.

If you did find conflicting information, try to explain in a sentence or two why the information was conflicting.

Which item of information gave you the most new knowledge about the Arabs?

Which item of information gave you the most accurate insight about the Arabs? How do you know? How can you find out?

Strange/ Familiar

These two terms mean different things to people, depending on the situation. What did these terms mean to you as you made your ratings?

Check the items below for each term that best explain your responses to the picture or artifact.

Strange to me:

_____ I didn't understand what was going on.

_____ I knew what was happening, but can't believe it's really that way.

_____ I would never be in that situation.

_____ I can't see myself ever doing that.

_____ I've never seen anything like that before.

_____ I never expected to see anything like that.

_____ _____

_____

Familiar to me:

_____ I knew what was going on. I've seen that before.

_____ I understood what was happening. It makes sense to me.

_____ I have experienced the same thing.

_____ I approve of what I saw, but I wouldn't participate.

_____ I expected to see something like that.

_____ _____

_____

STUDENT HANDOUT # 8
Activity #11

To Tell The Truth

Statement #	True or False My Guess	True or False Majority of Class	True or False Correct Answer
1.			
2.			
3.			
4.			
5.			
6.			
7.			
8.			
9.			
10.			
11.			
12.			
13.			
14.			
15.			

1.

ALL ARABS ARE MOSLEMS AND ALL MOSLEMS ARE ARABS.

2.

THE ARAB NATIONS OF THE MIDDLE EAST CONTROL OVER 55% OF THE PROVEN WORLD RESERVES ON OIL.

- 45 -

3.

ALL ARAB NATIONS SUPPORT THE PALESTINIAN LIBERATION ORGANIZATION CONTROLLED BY ARAB GUERRILLAS.

4.

MOST ARABS ARE NOMADS WHO LIVE IN SMALL GROUPS IN THE DESERT.

STUDENT HANDOUT # 9
Activity #11

5.

NOT ALL ARABS AGREE ON THE ISSUES THEY FACE REGARDING THE CONFLICT WITH ISRAEL.

6.

MOSLEM ARABS AND JEWS BOTH CONSIDER THEMSELVES DESCENDANTS OF ABRAHAM, THE PATRIARCH OF THE OLD TESTAMENT.

7.

LESS THAN 10% OF THE LAND CONTROLLED BY ARABS CAN BE USED FOR FARMING.

8.

THE ARABS HAVE DARK HAIR, DARK EYES, AND AN OLIVE COMPLEXION.

9.

ARABS MAKE UP THE MOST NUMEROUS ETHNIC GROUP IN THE MIDDLE EAST REGION.

10.

ALL ARAB COUNTRIES ARE RICH IN OIL SUPPLIES, ESPECIALLY THE COUNTRY OF EGYPT.

11.

JERUSALEM IS A HOLY CITY FOR THE CHRISTIANS, JEWS, AND MOSLEMS.

12.

THE U.S. IMPORTS JUST ABOUT HALF OF THE OIL IT USES. HALF OF OUR OIL THEREFORE COMES FROM WITHIN THE U.S., AND HALF COMES FROM OTHER NATIONS. MOST OF THE OIL THAT COMES FROM OTHER NATIONS COMES FROM THE ARAB CONTROLLED NATIONS OF THE MIDDLE EAST.

13.

ALL ARABS HAVE THE SAME BACKGROUNDS, TRADITIONS, AND CUSTOMS.

14.

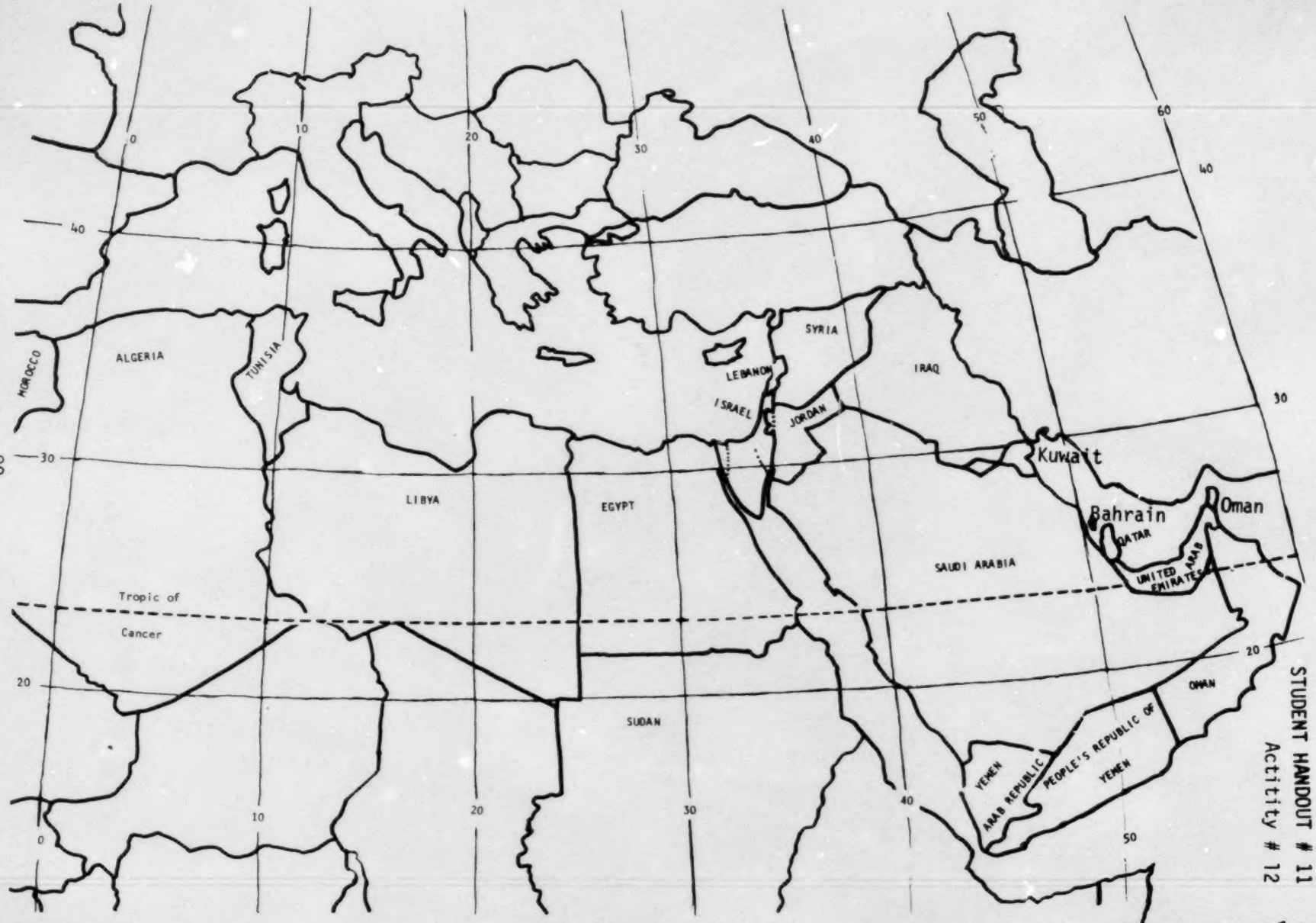
MANY PALESTINIANS ARE ARAB PEOPLE WHO WANT TO RULE THEMSELVES AND HAVE THEIR OWN COUNTRY TO LIVE IN.

- 28 -

15.

THE VEIL AND THE HAREM ARE BOTH DISAPPEARING ARAB CUSTOMS.

STUDENT HANDOUT # 11
Activity # 12



STUDENT HANDOUT # 11
Actitity # 12

RAINFALL AND CROPS

1. Find an atlas that has a rainfall map for each area on your blank maps. Find an atlas that has a produce or crop map for each area on your blank maps.

2. Draw the average annual rainfall on each blank map. You can use the method in the atlas or make up your symbols and color code. NOTE: Some atlases show the average rainfall in winter. You want the average annual (yearly) rainfall.

3. Draw in the major crops and products on each map. The 5 or 10 most important crops, animals and minerals will do. NOTE: If you focus on crops for the Middle East, focus on crops for the United States. If you focus on animals for the Middle East, then do the same for the United States.

4. Answer the following questions using the information on the two maps you have drawn. Remember that the land area for both the United States and the Middle East is about the same.

   a. Which areas of the United States have an annual rainfall similar to the average rainfall of the Middle East.

   b. What is the average annual rainfall of the U.S.? What is the average annual rainfall of the Middle East? Which area receives more rain?

   c. What crops and animals are found in the United States that are not found in the Middle East? Is that related to the amount of rainfall? Explain.

   d. Are there any crops or animals found in the Middle East that you did not expect to be there? List them.

POPULATION AND RIVERS

1. Locate an atlas that has a physical-relief map for each of the areas represented on your blank maps.

2. Locate the rivers on each of these atlas maps.

3. Draw the major rivers and river systems on the two maps. Use the same symbols for each map.

4. Locate an atlas that shows population distribution for each of the two areas.

5. Draw the population distribution on each of the maps. Use dots, small circles, or colored areas to show the distribution.

6. Answer the following questions using the information on the two maps that you have drawn. Remember the land area of the United States is about the same as the land area of the Middle East.

   a. Which area has the most rivers?

   b. Does the Middle East have as many rivers as you thought it would have? Why or why not?

   c. Do most of the people represented on the two maps live close to rivers? Give two reasons why they do or two reasons why they do not.

   d. Where do most of the people in the Middle East live? Do most of the people live where you thought they would?

   e. Do people in the United States and the Middle East live in similar places? Why or why not?

MOUNTAINS

1. Find an atlas that has a physical relief map for both of the areas represented on your blank maps, the United States and the Arab countries surrounding the Mediterranean.

2. Locate the symbol the map uses to represent mountains.

3. Draw in the mountains on each blank map that you have. Use the same symbol for the mountains on each of your maps or use the symbol:

4. If mountain ranges have names, such as the "Rocky Mountains," note that name on the map.

5. Answer the following questions using the information on the two maps you have drawn.

   a. Do both areas have more than one mountain range?

   b. The land areas represented on your two maps are about the same size. Which area has more mountains, the United States or the Middle East?

   c. Is the Middle East more mountainous than you thought?

   d. Could people living in mountainous areas of the U.S. be more similar to people living in mountainous regions of Saudi Arabia than they are to Americans living on the coast? Why or why not?

   e. What problems do people who live in mountains face regardless of whether they are Arabs or Americans?

TEXTBOOK STATEMENTS

Examine these textbook statements and decide if there is anything wrong with the statement according to the criteria listed below. Place the letter of the criterion you select next to the applicable statement. If you find nothing wrong with the statement, write OK in the space beside it.

_____ 1. "There is nothing the Bedoin liked better than fighting."

_____ 2. "Israel: A Western Nation in an Arab World"

_____ 3. "Arabs spread Islam by warring against their neighbors."

_____ 4. "May, 1948: Arab armies from all countries surrounding Israel moved upon the new state."

_____ 5. "Everywhere in Middle Eastern villages and cities there are millions of flies. They breed filth and spread dystentery . . . ."

_____ 6. "Few people of this area even know that there is a better way to live."

_____ 7. "Most of the people of Israel are Jews, but there are also Christians and Arabs."

_____ 8. "The mosque and the veiled woman are symbols of Islamic culture."

_____ 9. "By Arab law, a man may have four wives."

A. incorrect (false) statement about the Arabs

B. incomplete statement; should include more information

C. misleading; not a clear statement

D. stereotyping statement; over-generalizes about Arabs

E. biased; represents only one point of view

F. offensive, slanderous language

G. anti-Arab, negative and perjorative statement

H. other: _____

These are the objections the committee of educators made to each of the textbook statements you just evaluated. Compare their responses to the statements with yours. (*Source: The Arabs in American Textbooks - A Detailed Analysis of the Treatment of the Arabs in Elementary and Junior High School Textbooks for the California State Board of Education, June 1975, by Ayad Al-Qazzaz, California State University, Ruth Afifi, Jean Pelletere, Audrey Shabbas.*)

_____ 1. Bedoin courage, generosity, endurance, hospitality, and wisdom are not mentioned. There is too much emphasis on the Bedoin as a fighter.

_____ 2. The title is misleading. To many, "Western" suggests "modern" and modern cities, automobiles, airports, wide streets, industry, compulsory education, rural electrification, irrigation, women in the army, western clothing, and other images of the modern world are found in the Arab countries as well as in Israel, but American texts prefer the more picturesque images of crowded bazaars, colorful peasants, and camels.

_____ 3. The text slanders Islam in the 7th century. Islamic states bent on expansion did use religion to inspire their soldiers, but many states have similarly misused Christianity or Judaism as pretexts for territorial conquest. It is important to maintain a distinction between the Islamic states and the religion of Islam.

_____ 4. Like other texts, this one does not give sufficient information about the war of 1948.

_____ 5. The very worst book encountered by the evaluation committee, this one slanders the people of the Middle East and is frightening for young people.

_____ 6. Same comment as 5.

_____ 7. Arabs may be various kinds of Muslims or Christians. There were Christian Arabs centuries before there were Christian Americans.

_____ 8. Women are shockingly portrayed. The caption under a picture of a heavily veiled woman and a mosque states that these are "symbols of Islamic culture." For whom is the veiled woman a symbol of Islamic culture? Is this the image to be implanted in the minds of seventh grade students?

_____ 9. Arab law is not the same as Islamic law, nor do most Arab countries permit the practice of polygamy -- a disappearing custom.

ADMIRAL - (*amir - ruler*), naval officer
ALBACORE - (*al bukr - young camel*) type of salt water fish
ALBATROSS - (*al qadus - water container*), see bird
ALCOVE - (*al qubbah - an arch*), recessed section of a room
ALFALFA - (*al fachfacha - good fodder*), pea family plant
ALGEBRA - (*al jabara - reunite*), branch of mathematics
ALKALI - (*al quili - ashes of a plant*), acid neutralizer
ALMANAC - (*al manakh - weather*), calendar with astronomical or state of condition
AMBER - (*'ambar - ambergris*), a brownish-yellow fossil resin used in jewelry
ARSENAL - (*dar as-sina'ah - workshop*), place of making or storing weapons
ARTICHOKE - (*alkharshuf*), a thistle-like, edible plant
ASSASSIN - (*hashshashin - hashish eaters*), murderer
ATTAR - (*'itr - perfume*), a type of concentrated perfume
AZIMUTH - (*al samt - way*), the distance clockwise in degrees from the north point
CALIBER - (*qalib - a mold*), the diameter of a cylinder
CARAWAY - (*kar'on*), spicy seeds of a plant, seasoning
CIPHER - (*sifr - nothing*), a naught, zero
CIVET - (*zabad*), a yellowish fatty secretion of a catlike animal
COFFEE - (*qahwah*), an aromatic drink made from the roasted, seeds of a tropical shrub
CORK - (*alcorque*), light, thick, outer bark of a kind of oak
COTTON - (*qutun*), the soft, white fibers in the seedpods of a plant of the mallow family
DRUB - (*darabe - to cudgel*), to beat with a stick
ELIXIR - (*al iksir*), a hypothetical substance sought by Medieval alchemists to prolong life
EMIR - (*almir*), an Arabian ruler
FAKIR - (*faqir - poor*), one who lives by begging, often considered holy
GAZELLE - (*ghazal*), a small, swift antelope
GENIE - (*jinni*), a supernatural being having great powers
GHOUL - (*ghala - seize*), an evil spirit
GIRAFFE - (*'zarefah*), a large, cud-chewing animal of African origin
HAREM - (*harim - prohibited place*), that part of a Muslim house where the women live
HASHISH - (*hashish - hemp*), a narcotic used in the Orient
HEGIRA - (*jirah - flight*), the flight of Mohamed from Mecca in 622 A.D.
HENNA - (*hinna*), a dye extracted from a tropical shrub
HOURI - a nymph of the Muslim paradise
JAR - (*jarra - earthen vessel*), a container made of glass or ceramic
KAFFIR - (*karir - infidel*), a sorghum grown in dry regions
KISMET - (*qasama - divide*), fate, destiny
KORAN - (*qur'an*), the sacred book of Islam
LUTE - (*al'id - the wood*), a stringed musical instrument like the guitar with a rounded wood body
MAGAZINE - (*makhzan - granary*), a warehouse, a depot, space where explosives are stored
MASCARA - (*maskharah - buffoon*), cosmetic for coloring eyelashes
MASK - (*maskharah - buffoon*), a covering to conceal the face
MAT - (*mat - he is dead*), a dull surface
MATTRESS - (*matrah - cushion*), a casing filled with cotton, foam rubber, coiled springs, and so on, used for a bed
MINARET - (*manarah - lighthouse*), a high slender tower attached to a Muslim mosque

MOHAIR - (*mukhayyar*), the hair of the Angora goat

MORTISE - (*murtazza - joined*), a hole cut in wood to receive a projecting part

MOSLEM - (*aslama - resigned 'to God'*), an adherent of Islam; preferred,

MOSQUE - (*sajada - pray*), an Islamic place of worship

MUEZZIN - (*mu'adhdhin - proclaiming*), a Muslim crier who calls the people to prayer

MUMMY - (*mum - wax*), a well-preserved dead body

MUSK - (*mushk*), an animal secretion with a strong odor, used in making perfume

MYRRH - (*murr*), a fragrant gum resin exuded from a shrub, used in making incense and perfume

NADIR - (*nazir - opposite*), the point opposite the zenith, directly beneath the observer

ORANGE - (*naranj*), reddish-yellow citrus fruit

RACKET - (*rahah - palm of hand*), a light bat for tennis

REAM - (*rizmah - a bale*), a quantity of paper

SABOT - (*sabbat - sandal*), a wooden shoe

SAFARI - (*safara - travel*), hunting expedition

SAFFRON - (*za'faran*), a plant yielding a yellow dye, a delicate seasoning

SALAAM - (*salam - peace*), an Oriental greeting, a bow

SASH - (*shash - turban*), an ornamental band

SATIN -(*zaituni*), a cloth with a glossy finish on one side

SENNA -
the dried leaves of various cassia plants

SEQUIN - (*skkah - a stamp*), a small shiny spangle sewn on fabrics for decoration

SHEIK - (*shaikh - old man*) the chief of an Arab family

SHERBET - (*sharabah - to drink*) frozen fruit syrup

SYRUP - (*shariba - to drink*), any sweet thick liquid

SOFA - (*suffah*), an upholstered couch

SULTAN - (*sultan*), a Muslim ruler

SUMAC - (*summaq*), plants with lance-like leaves and cone-shaped clusters of red fruit

TARAMIND - (*tamr hindi - date of India*), a tropical tree with yellow flowers and brown acid pods

TAMBOURINE - (*tanbur - stringed instrument*), a shallow one-head drum with jingling metal disks or bells around it

TARE - (*taraha - to reject*), the deduction of the weight of the container from the total weight to determine the weight of the contents

TARRIF - (*ta'rif - information*), taxes on imports and exports

TRIPE - (*tharm - entrails*) part of the stomach of an ox used for food

TURBAN - (*dul band*), a Muslim headdress

VIZIER - (*wazara - be a burden*), in Islamic countries, a high government official

XEBEC - (*shabbak*), a small, three-masted ship

ZENITH - (*semt - road*), the point in the sky directly overhead, the highest point

ZERO - (*sifr - cipher*), cipher, naught

Compiled by Ray S. Totah, Reprinted with permission from: The American-Arabic Speaking Community Almanac by THE NEWS CIRCLE, Los Angeles, Cal., 1975.

Scenario 1: Israel is requesting military aid from the United States Congress. Your group plans to demonstrate in front of the Capitol one week before the vote is taken. Your group feels that the general public does not understand the Arab viewpoint on relations between Israel and the Arab nations. You also feel that Arab views on Israel are flexible and that many Arab leaders are willing to work out solutions to the problems facing the two sides, but you don't want military aid to go to Israel if that aid will make Israel much stronger than the Arab nations. In your opinion, Israel is strong enough and will be too powerful in the Middle East if additional aircraft and weaponry are supplied to it. Aid to Israel has increased over the years, and your group wants this aid to level off because you feel further military assistance increases the chances of another war in that area of the world.

Scenario 2: Israel is requesting military aid from the United States Congress. Your group plans to demonstrate in front of the Capitol one week before the vote is taken. Your group feels that it is necessary for the United States to continue aid to Israel in order to maintain peace in the Middle East. The United States must continue a policy backing a militarily strong Israel if war is to be avoided. Unless other countries -- the Arab states and the U.S.S.R. in particular -- are convinced that Israel is not only strong enough to withstand an attack, but also has the capability to retaliate massively, the nation might well be destroyed. Basically, your group feels that without strong support from the United States, Israel cannot survive and that it is better to give it the weapons now than to be later forced to send American troops to defend Israel and our own interests in the Middle East.

Scenario 3: Israel is requesting military aid from the United States Congress. Your group plans to demonstrate in front of the Capitol one week before the vote is taken. Your groups feels that aid for Israel is necessary, but that assistance should not be given in the form of military aid. If Israel or the Arab nations want weapons, they should have to compete for them on the world market. It is time the United States stopped being the arms supermarket for the world. Your group is convinced that Israel can defend itself from attacks from enighboring countries. Moreover, you feel the focus of United States involvement in the Middle East should turn away from military aid and toward forcing peace talks about the problems facing Israel and the surrounding Arab nations.

Scenario 4: Israel is requesting military aid from the United States Congress. Your group plans to demonstrate in front of the Capitol one week before the vote is taken. Your group feels that it is an act of violence against the Palestinian Arabs to supply arms and aid to Israel. It is your view that as long as the United States supports Israel with military aid, the Palestinian Arabs will never be able to return to the areas they consider their rightful homeland. Many of these people have lived in refugee camps for years; they have not been encouraged to make homes in many of the Arab nations, and many Palestinians have resorted to terrorism to make their case known to the world. Your group feels that the problems in the Middle East will never be resolved until the Palestinian Arabs have a country of their own, and this will never happen until Israel is forced to talk with the Palestinians. In your opinion, continued military aid to Israel clearly increases the likelihood that Israel will not talk.

Agree - Disagree

1. In looking at the Arabs, I tend to see what is important to *me*, not what is important to them.

   AGREE DISAGREE

2. My images and beliefs concerning the Arabs change very quickly.

   AGREE DISAGREE

3. I am more likely to understand the feelings and perceptions of the Arabs when I understand and feel good about my own perceptions.

   AGREE DISAGREE

4. Most people are aware that they have stereotypes of Arabs.

   AGREE DISAGREE

5. Everyone in my class has the same images of the Arabs.

   AGREE DISAGREE

6. My views of the Arabs say more about me than they say about the Arabs.

   AGREE DISAGREE

7. It is easier for me to understand how an Arab feels about a situation, how he looks at the world, if I can find an Arab doing things I would do in the same situation.

   AGREE DISAGREE

UNIT EVALUATION SHEET

Using the responses you just completed and comparing them with your responses to the activity completed at the beginning of the unit, answer the following questions:

1. What were your initial views of the Arabs as reflected in your earlier responses?

2. What are your current views of the Arabs as reflected in your later responses?

3. In what specific ways have your perceptions of the Arabs changed?

   a. Which of these changes do you attribute to your understanding of new information about the Arabs?

   b. Which of these changes do you attribute to the development of a different understanding of previously known information?

4. Give two reasons why your images of the Arabs have changed or why they have remained the same.

5. Do you now know enough about the Arabs to feel happy with your perceptions of them?

   _____ YES _____ NO

6. Which activities helped you clarify your perceptions of the Arabs? Why?

EVALUATION OF UNIT

This unit has had several revisions. Your comments will be useful in developing futher editions of these materials. Please be as specific in your comments as you can.

WHAT ACTIVITIES DID YOU USE?

WHAT WERE THE STRENGTHS OF THE UNIT?

WHAT WERE THE WEAKNESSES OF THE UNIT?

WHAT ADDITIONS AND/OR DELETIONS SHOULD BE CONSIDERED?

IN GENERAL WHAT WERE STUDENT REACTIONS?

WHAT OTHER AREAS WOULD YOU LIKE TO SEE MATERIALS DEVELOPED IN?

If you would be interested in receiving information about future CTIR units include your name and address.

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